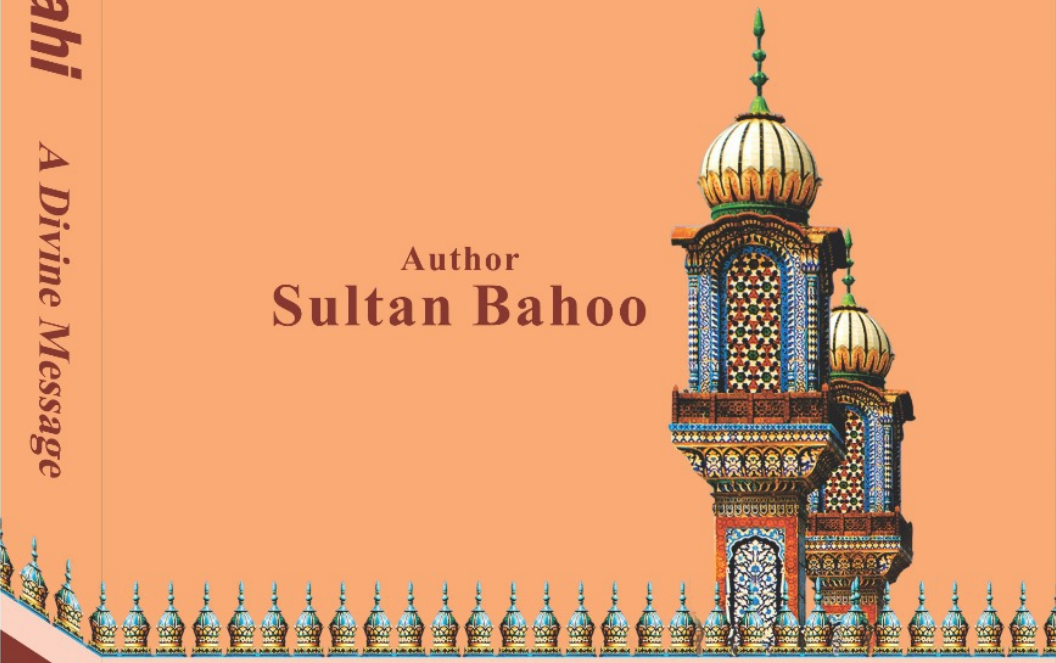
# Aurang Shahi

## A Divine Message

English Translation with Persian Text



Author

**Sultan Bahoo**

Translated

**Mrs. Ambreen Moghees Sarwari Qadri**

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www.sultan-ul-faqr-publications.com

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Dedicated to my Spiritual Guide,

The Universal Divine Man

and Reviver of Islam of His Era

**Sultan-ul-Ashiqeen**

**Sultan Mohammad Najib-ur-Rehman**

Without his favour and kindness

I am nothing

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# PREFACE

*Aurang Shahi*, a book with rare Divine secrets, is written by the great Sufi Saint and the Sultan of all Mystics, Sultan Bahoo, on the wish of Mughal Emperor Aurangzeb. Sultan Bahoo met Aurangzeb in the grand mosque of Delhi when he visited Delhi to take oath of allegiance to his spiritual guide Shaikh Abdul Rehman Jilani in 1668 AD (1078 AH). The incident is narrated by all the biographers of Sultan Bahoo as:

"After taking oath of allegiance, Sultan Bahoo went to the grand mosque of Delhi. Mughal Emperor Aurangzeb was offering Friday congregational prayer with his courtiers and members of the government. The mosque was so crowded that Sultan Bahoo could not find any place to sit so he stood at the end of mosque where shoes of the praying people were kept. When he blessed the people in the mosque with his spiritual attention, everyone went ecstatic. Only the Emperor, the chief of police and the judge were left deprived of the effects of his attention. When Sultan Bahoo drew back his attention, everyone returned to the normal state. The three of them came to Sultan Bahoo and asked why they were kept deprived of the blessing. He answered, 'I blessed everyone equally but you remained unaffected because of your callousness.' They pleaded for his favour. Sultan Bahoo said, 'You can get this blessing but on the condition that you and your children will not keep any kind of relation with me and my family nor favour us with material wealth so that your worldly matters may not indulge my descendants in property conflicts and worldly tribulations.' When Aurangzeb promised to follow his order, he blessed them with his spiritual attention. On Aurangzeb's request, Sultan Bahoo composed his book *Aurang Shahi* there and then as a souvenir for him which was immediately written by the royal scribes."

Regardless, the book is entirely based on his mystic teachings like all his other books and beneficial for every follower of mysticism. He declares about the book:

"This book is the grandest pivot that solves all the mazes regarding Divine name and the Essence, and serves as a touchstone for the scholars, Fakirs and Saints. It is an ocean of knowledge that encompasses both the worlds. It is like the philosopher's stone as it can purify the trivial existence of an imperfect seeker and raise him to the level of a truthful, just like a philosopher's stone converts the baser metals into gold. Moreover, a truthful seeker exalts to Divine presence by reading it. Anyone who reads this treatise to its conclusion will find that Allah fulfils all his objectives and guides him to the ultimate destination by the power of His majestic name. So much so, he will become self-sufficient in both the world and the hereafter. Rather, reading it is incumbent upon the seekers of Allah because it confers presence in the Mohammadan Assembly. I have named this book *Aurang Shahi* and titled it as the bestower of Divine presence and Oneness."

Translating such a masterpiece in English for the benefit of all the true seekers of Allah worldwide is a great opportunity bestowed upon me by my worthy spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, the spiritual heir of Sultan Bahoo and the Universal Divine Man of the time.

For the Persian script of *Aurang Shahi*, he provided following scripts to my fellow disciple Sultan Mohammad Hammad-ur-Rehman Sarwari Qadri, translator of the book in Urdu. He compared all the scripts and deduced the most authentic script with great meticulousness. I am using the same script for English translation with thanks.

MANUSCRIPTS;

1- Copyist Doctor Mohammad Saadiq of Mansehra, date of writing mentioned on the script is 31st January, 1987 AD (1st *Jumada ath-thani*, 1407 AH). The script also includes translation in Urdu.

2- Another manuscript of *Aurang Shahi* is available in a collection of manuscripts of seven books and poetry of Sultan Bahoo titled *Divan-e-Bahoo.* The copyist is Mohammad Raza Akhund, written in 1306 AH.

3- Manuscript by Gul Mohammad Sindhi written in 1336 AH.

PUBLISHED SCRIPTS;

1- Persian script with Urdu translation by Dr. K.B Naseem, first edition published in 1998 AD.

2- Persian script with Urdu translation by Sultan Altaf Ali, first edition published in November 2011 AD. There are a few paragraphs in his script that are not present in other scripts. He mentions in the preface of his translation that those paragraphs were present only in the manuscript written by Noor Mohammad Kulachvi which he consulted along with three other scripts of *Aurang Shahi*. We have kept those paragraphs in our script and their translation is present on pages 36-39 and 59-60.

The book in hand is the first ever published English translation of *Aurang Shahi,* also available for online reading and free downloading at www.sultan-bahoo.com. Earlier, it was translated by Zaheer Abbas Gondal but that translation is not available in printed form rather can be read online only.

I would like to thank Sultan Mohammad Ahsan Ali Sarwari Qadri for formatting the book and Rashid Gulzar Sarwari Qadri for composing the impressions that requires great skill and hard work. May Allah accept our efforts and make this book a source

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of guidance for all the seekers of Allah on their path to Allah. Ameen

Lahore
March, 2025

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# SHORT BIOGRAPHY OF SULTAN BAHOO

Sultan-ul-Arifeen Sultan Bahoo was born on Thursday, 1st of *Jumada ath-thani* in 1039 AH (17 January, 1630 AD) at dawn, in the reign of Mughal Emperor Shah Jahan in Shorkot, District Jhang, Pakistan (then India). He belonged to the *Awan* tribe of the progeny of Ali ibn Abi Talib. *Awans* are Ali's children from wives other than Fatima bint Mohammad. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saint. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of annihilation in *Hoo*[1], his name Bahoo (one with *Hoo*هو) was revealed to her. Sultan Bahoo says:

نام باھُوؒ مادر باھُوؒ نہاد
زانکہ باھُوؒ دائمی با ھُو نہاد

Explanation: Bahoo's mother named him Bahoo because Bahoo has always remained with *Hoo*هو.

Sultan Bahoo was a Saint by birth. He remained engrossed in heavenly experiences and doubtless revelations since childhood. Sultan Bahoo gained his early mystic education from his mother. A non-Muslim would immediately recite shahada and accept Islam if his eyes fell upon the luminous face of Sultan Bahoo, such was the intensity of Divine theophanies radiating from him.

[1] The Divine Essence

Sultan Bahoo states in his books, “I searched for a spiritual guide for thirty years but in vain.” It was because he already held such elevated levels of *Faqr* where access of anyone is nearly impossible. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah’s vision, he was wandering in the suburbs of Shorkot when Ali ibn Abi Talib came and took him to the Mohammadan Assembly where the People of Cloak, the Rashidun Caliphs and Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took oath of allegiance at the sacred hand of Prophet Mohammad who entrusted him to Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his spiritual guide in his books. He says, “When al-Ghawth al-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till the eternal end.” Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took physical oath of allegiance at the hand of Shaikh Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of *Faqr* to Sultan Bahoo in just a single meeting.

The splendour of Sultan Bahoo is beyond anyone’s imagination. He is blessed with the extremities of *Faqr* and stationed at the status of Sultan-ul-Faqr V. He says, “Since the eternal benevolence has graced me with grandeur, Prophet Mohammad *sall’Allahu alayhi wa’alihi wasallam* has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, dead or alive and he has titled me ***Mustafa Sani*** and ***Mujtaba Aakhir Zamani*** with his pearl divulging tongue.” **(Risala Roohi Sharif)**

The spiritual order of Sultan Bahoo is *Sarwari Qadri* order. *Qadri* order reaches up till Prophet Mohammad through Shaikh Abdul Qadir Jilani. There are two offshoots of *Qadri* order; *Zahidi Qadri* and *Sarwari Qadri*. Sultan Bahoo declares only *Sarwari Qadri* order the proper and real *Qadri* order. He says:

- *Qadri* order has two offshoots; *Sarwari Qadri* and *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command over contemplation of *Ism-e-Allah Zaat*. When he blesses the seeker with the spiritual education and Divine guidance through *Ism-e-Allah Zaat*, he grants him the status equal to his own on the very first day. The seeker becomes indifferent and independent of all needs, his attention remains focused only on the Truth. Hence, gold and soil become equal for him. On the contrary, the follower of *Zahidi Qadri* order has to devote at least twelve years to very hard mystic struggles, so much so that his stomach remains empty. After twelve years he becomes eligible to be present before Shaikh Abdul Qadir Jilani and attains the status of a *majdhub* devotee while the status of a *Sarwari Qadri* is that of a beloved devotee. **(Kaleed-ul-Tauheed Kalan)**

He describes the status of *Sarwari Qadri* spiritual guide and devotees in these words:

- What is the initial level of *Sarwari Qadri*? It is that the perfect *Qadri* spiritual guide drowns the true seeker of Allah in Divine light of gnosis and grants him presence of Mohammadan Assembly just by his glance, the contemplation of *Ism-e-Allah Zaat*, the invocation of shahada or by his spiritual attention. This is the first day lesson of *Qadri* followers. The guide who neither knows this lesson nor takes his disciples to the holy assembly is not the perfect *Qadri* spiritual guide. His state of ecstasy is just his vain thought. The true *Qadri* disciples are eternally drowned in the Divine light of gnosis and union with Allah. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بود من حاضرم  ز ابتدا تا انتہا یک دم برم

طالب بیا! طالب بیا! طالب بیا! تا رسانم روزِ اوّل باخدا

Explanation: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O seeker of Allah! I can take you to Allah on the very first day. **(Risala Roohi Sharif)**

Sultan Bahoo could not avail the opportunity to receive formal academic education because he was ever absorbed in the deep ocean of Divine Unity, even then he has authored 140 books. All his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of Divine knowledge. He proclaims that if anyone could not find a spiritual guide, his books will prove to be a medium for him to reach the perfect *Sarwari Qadri* spiritual guide who will take him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. However, at some places where he mentions the Divine secrets, his diction becomes complicated. Nevertheless, his writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If the reader continues reading them with complete faith and true intention, he will be guided towards the perfect *Sarwari Qadri* spiritual guide who is the real spiritual successor of Sultan Bahoo in the contemporary age.

Urdu translations of Sultan Bahoo's following books are available:

(1) Abyat-e-Bahoo (Punjabi poetry) (2) Divan-e-Bahoo (Persian poetry) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-

Tauheed (Kalan) (6) Kaleed-ul-Tauheed (Khurd) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mehak-ul-Faqr (Kalan) (13) Mehak-ul-Faqr (Khurd) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Liqa (Kalan) (19) Fazal-ul-Liqa (Khurd) (20) Miftah-ul-Arifeen (21) Nur-ul-Huda (Kalan) (22) Nur-ul-Huda (Khurd) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (Kalan) (30) Deedar Bakhsh (Khurd) (31) Kashf-ul-Asrar (32) Mohabbat-ul-Asrar (this book is also known as Tarfa-tul-Ain) (33) Saif-ur-Rehman (34) Talmeez-ur-Rehman (35) Ganj-e-Deen

Among these, following books have been published in English by Sultan-ul-Faqr Publications:

1. Risala Roohi Sharif (along with exegesis, second edition 2023)
2. Kashf-ul-Asrar (2015)
3. Ganj-ul-Asrar (2015)
4. Shams-ul-Arifeen (2016)
5. Sultan-ul-Waham (2016)
6. Ain-ul-Faqr (2016)
7. Ameer-ul-Kaunian (2017)
8. Mohkim-ul-Fuqara (2017)
9. Kaleed-ul-Tauheed (Kalan) (2017)
10. Qurb-e-Deedar (2018)
11. Nur-ul-Huda (Kalan) (2019)
12. Nur-ul-Huda (Khurd) (2021)
13. Ganj-e-Deen (2021)
14. Talmeez-ur-Rehman (2021)
15. Ain-ul-Arifeen (2021)
16. Aqal-e-Baydar (2023)
17. Kaleed-ul-Tauheed (Khurd) (2023)

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18. Taigh-e-Barhana (2023)
19. Mohabbat-ul-Asrar (2023)
20. Asrar-e-Qadri (2024)

All these translations are available in printed form as well as for online reading and free downloading at www.sultan-bahoo.com. Sultan Bahoo has not used the conventional terms of Sufism or Mysticism for his teachings, rather he calls them '*Faqr*'. *Faqr* is the spiritual way that leads to the Divine knowledge and vision of Allah. In all his books, he lays emphasis on acquiring *Faqr* under the guidance of a *Sarwari Qadri* spiritual guide. He declares the invocation and contemplation of *Ism-e-Allah Zaat* the key to ultimate sanctity and purgation of soul after which the soul is blessed with the vision of Allah and presence in the Mohammadan Assembly which are the most elevated spiritual stations.

Sultan Bahoo says in his books that despite all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of *Faqr* for the future guidance of seekers. Hence, on the 1st of *Jumada ath-thani* in 1102 AH (1st March, 1691 AD) he passed away without transferring the Trust to anyone. Afterwards, Sultan Bahoo entrusted it spiritually to Sayyid Mohammad Abdullah Shah Madni Jilani. The shrine of Sultan Bahoo is in Jhang, Pakistan. His death anniversary is held on the first Thursday of *Jumada ath-thani*.[2]

After Sultan Bahoo, the *Sarwari Qadri* order is continued as:

- Sultan-ul-Tarikeen Sultan Sayyid Mohammad Abdullah Shah Madni Jilani

[2] To read complete biography and teachings of Sultan Bahoo please study the books *SHAMS-UL-FUQARA* and *MUJTABA AKHIR ZAMANI* written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, or their English versions titled as *SUFISM-THE SOUL OF ISLAM* and *THE SPIRITUAL GUIDES OF SARWARI QADRI ORDER* respectively. His complete biography is also compiled by Sultan Mohammad Najib-ur-Rehman by the title *SULTAN BAHOO* in Urdu as well as English.

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- Sultan-ul-Sabireen Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi
- Shahbaz-e-Arifaan Sultan Pir Sayyid Mohammad Bahadur Ali Shah Kazmi al-Mashhadi
- Sultan-ul-Auliya Sultan Mohammad Abdul Aziz
- Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali
- Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

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# AURANG SHAHI

## ENGLISH TRANSLATION

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Most Merciful, the Most Beneficent.

◄ هُوَ الۡاَوَّلُ وَالۡاٰخِرُ وَالظَّاهِرُ وَالۡبَاطِنُ ۚ وَهُوَ بِكُلِّ شَیۡءٍ عَلِیۡمٌ ۝ (۵۷:۳)

Meaning: He is the One Who is the First (of all) and the Last (of all). And He is the Manifest and the Hidden. He knows everything full well. **(57:3)**

Praises to the leader of all leaders and the seal of all Prophets, Prophet Mohammad *sall Allahu alayhi wa'allihi wassallam* who is blessed with eternal life. The verses of Holy Quran speak of his excellence and he himself is the speaking Quran. He is the master of the universe and the Prophet beloved to the Sustainer of all worlds. Blessings upon him eternally and infinitely and also upon the People of Cloak, his Companions, followers and progeny.

This book has original content and is not a compilation. The writer exhorts that the contemplation of *Ism-e-Allah Zaat* makes one leave the evil self and lets the attributes of inward dominate him. He wears the subtle cover of soul which Allah has declared His command.[3] Thus, his existence complies with the verse:

◄ اُوۡتُوا الۡعِلۡمَ دَرَجٰتٍ (۵۸:۱۱)

Meaning: Allah will raise those in ranks who are given knowledge. **(58:11)**

[3] Sura *Al-Isra* verse 85

Contemplation of *Ism-e-Allah Zaat* enlivens a dead inward forever enlightening it with the effective knowledge of exegesis (of Quran) and makes a person ruler upon the self.

I am the Fakir annihilated in Allah. I belong to the Sunni sect and follow the *Sarwari Qadri* order. The Divine scholar belonging to the *Sarwari Qadri* order is a man of spiritual separation and isolation. He acquires the gnosis of Allah and Divine Oneness without any emulation or effort of using words.

I, Fakir Bahoo annihilated in *Hoo*, am the son of Bazayd and resident of Qila Shor, district Jhang, nearest big city is Lahore. Our clan is *Awan.* I have written this book on the order of Allah and by the permission of the Holy Prophet, after inward verification as well as with the help of exoteric knowledge.

By reciting sura *Muzzammil* while delivering *dawat* at the shrines of Saints, the reciter is blessed with spiritual knowledge, presence before the Prophets and Saints and the privilege of their company. It is the knowledge of Divine presence whose source is also *Ism-e-Allah Zaat* that grants infinite and everlasting spiritual treasures. Contemplation of *Ism-e-Allah Zaat* is the light that takes the seeker to the Mohammadan Assembly and blesses with closeness and union of Allah without any hard work or pain, thus making him immortal with Allah. He becomes the Divine scholar whose inward is clear like a mirror as he is one with Allah. Since he is entrusted with the bestowal of Divine guidance, the boundless esoteric knowledge encompassing all spiritual realms is unveiled upon him. This eternal station of sainthood, characterized by the inestimable and interminable levels of Divine presence, closeness and union, is achievable through Divine guidance by following the command of Allah:

◄ دَعْ نَفْسَكَ وَتَعَالْ

Meaning: Leave your self and be exalted.

Emperor Mohiyuddin Aurangzeb is a just ruler, firm on religion and knower of all aspects of mysticism. He is astute having great insight and is benevolent for the creation of Allah.

This book is written after having the beneficence of *Ism-e-Allah Zaat* and all the books of Shaikh Abdul Qadir Jilani, the lord of all lords, that give answers to all the queries. This book is the grandest pivot that solves all the mazes regarding Divine name and the Essence, and serves as a touchstone for the scholars, Fakirs and Saints. It is an ocean of knowledge that encompasses both the worlds. It is like the philosopher's stone as it can purify the trivial existence of an imperfect seeker and raise him to the level of a truthful, just like a philosopher's stone converts the baser metals into gold. Moreover, a truthful seeker exalts to Divine presence by reading it. Anyone who reads this treatise to its conclusion will find that Allah fulfils all his objectives and guides him to the ultimate destination by the power of His majestic name. So much so, he will become self-sufficient in both the world and the hereafter. Rather, reading it is incumbent upon the seekers of Allah because it confers presence in the Mohammadan Assembly. I have named this book *Aurang Shahi* and titled it as the bestower of Divine presence and Oneness.

ہر ورق گنجی است اکسیر و کرم

ہر سطر سرّیست نوری از ختم

Explanation: Every page of this book contains treasures of alchemy and benevolence. Its each line till the end of the book tells the secret of Divine light.

ہر ورق رہبر حضوری مصطفیٰؐ

عالم باللہ بخوان از علم الٰہ

Explanation: All its pages guide to the presence of Mohammadan Assembly. The reader becomes a Divine scholar by gaining the Divine knowledge from it.

Those who approach this book with genuine intent will find themselves liberated from the need of physical guidance from the spiritual guide. Through its continuous reading, the veils covering the profound knowledge inscribed on the Guarded Tablet are gradually lifted, granting the reader access to his destined fortune. Blessed with this enlightenment, one attains the ability to traverse any realm and behold all he desires.

My dear friend! This is the path of Allah's sublime knowledge. The subtle lights of Divine presence and closeness manifest in the inward from the hidden and the seeker gets the voiceless inspirations that fulfil all his objectives. However, its condition is that the seeker should have insight and he must not be a hypocrite ignorant who keeps malice in his inward and is spiritually blind.

مرد آن باشد کہ باشد شاہ شناس

می شناسد شاہ را در ہر لباس

Explanation: True seeker is the one who recognizes the Lord, regardless of the attire He appears in.

می شناسم ہر یکی را با نظر

ہمچو صرافی شناسد سیم و زر

Explanation: I can recognize everyone's status in a single glance like a skilled goldsmith recognizes gold and silver.

When a seeker attains presence in the Mohammadan Assembly, he starts receiving messages from there. It is the path of knowledge of Divine presence that is a witness for the scholar

blessed with presence. Due to the eternal guidance his inward is cleansed and sight is empowered which makes him an insightful seer. One who can observe everything candidly, does not need assistance from angels and supernatural beings or to offer the prayer for divination. Because, the spiritual guide reveals upon him one lakh and seventy thousand kinds of knowledge of presence rather more than that through the contemplation of *Ism-e-Allah Zaat* and by the command of 'Be! And it becomes.' He grants righteous guidance to the seekers in all their religious and worldly matters by the power of his attention and makes them verify the shahada truly. Thus, physically absolves them of all desires by his authority and spiritually takes them to the Mohammadan Assembly bestowing the observation of Divine presence. One must adopt this path of reality and truth, repent from the falsehood thousand times and become a vigilant follower of the Mohammadan sharia which is the greatest shelter.

ہر مراتب از شریعت یافتم

پیشوائے خود شریعت ساختم

Explanation: I got every spiritual status through sharia. I have made sharia my guide.

True seeker is the one who outwardly follows sharia wholeheartedly and inwardly drinks the ocean of gnosis. The path of Divine presence bestows grand treasures and relieves from all pains. It is not the path of telling tales or having long discussions rather it is the experienced and trusted path of contemplation of *Ism-e-Allah Zaat* and perfect trust upon Allah. It is the path of Divine observations rather than ascetic struggles. It takes to the station of Divine presence on the very first day whereas the path of asceticism requires years and years of devotion to reach there. The path of Divine observations exalts to Allah's closeness and eternal union in a moment.

The knowledge of presence revealed through the contemplation of *Ism-e-Allah Zaat* leads to Divine Oneness. In the very beginning, it acquaints with the spiritual station attained by the great Saints, Rabia of Basra and Bayazid Bistami, and verily elevates to it. The contemplator gains gnosis of 'none but Allah' along with its verification and is honoured with presence in the Mohammadan Assembly where he meets the souls of all the believers and Saints whether dead or alive. Moreover, the knowledge of presence gained through the contemplation of *Ism-e-Allah Zaat* makes the seeker observe the spectacle of both the worlds including the nine skies, the Throne, the Chair, the Guarded Tablet, the Pen and the seven layers of earth. It also gives the power to find the philosopher's stone hidden under the stones of the mountains, Saints hidden among commoners, *Ism-e-Azam* hidden in the verses of Quran, the herb used for making elixir hidden among herbs, the auspicious moment hidden in twenty-four hours of Friday and the night of destiny hidden in nights. The honour of meeting the forty *Abdal*[4], forty rulers of every kingdom, People of the Cave, Khidr who is eternally alive and Jesus Christ is also conferred through it. The knowledge of presence gained through the contemplation of *Ism-e-Allah Zaat* grants the authority over each and every country and region of the world from the east to the west and upon their forty rulers, within a week by the grace of God. If such powers, treasures, sainthood, all the desired ranks and the knowledge of presence could not be attained spiritually through the contemplation of *Ism-e-Allah Zaat*, all the travellers of this path would have become perplexed and more depraved than others.

In the book, seven impressions are shared through which seven treasures can be attained in just seven days and the true seeker can have Divine union in only five days. These seven impressions are like seven keys that open seven locks for the

[4] Sufi hierarchy

seeker of vision of Allah and fulfil his objective of having Divine presence and Oneness. The seven impressions have seven Divine names whose contemplation breaks the spell of treasures of wisdom hidden in the seven spiritual parts of body.

ایں معمہ مشکل است مشکل کشا

مشکل کشاید آنکہ باشد اولیا

Explanation: The mystery of *Ism-e-Allah Zaat* is difficult to solve but it solves all the mysteries and problems. One who solves the mysteries, becomes a Saint.

Allah says:

◄ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (۱۰:۶۲)

Meaning: Beware! Verily, the Saints of Allah will not have any fear nor will they grieve. **(10:62)**

The contemplator of these impressions is not void of two wisdoms; whatever spiritual observations he experiences, are from the station of Divine proximity and Oneness where there is none but Allah and from the presence of Mohammadan Assembly. Either ways, he observes the truth owing to his pure esoteric being. He observes the ranks of Prophets and Saints in his dreams, during meditation, while being immersed in the ocean of spiritual unveiling or clearly with his eyes or by virtue of the power of closeness to the Compassionate. He may also become aware through the gnosis of Allah or at times a spark of light illuminates his soul and he becomes spiritually enlightened and desirable. Or, the sultan of *waham*[5] reveals the hidden knowledge and bestows undoubted Divine blessings from the realm of First Manifestation or he acquires the knowledge through reasoning in his company with the Almighty. The entire knowledge is in the core of the verse:

[5] The perfect spiritual guide is the sultan of *waham.*

◄ وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا (۱۸:۶۵)

Meaning: And (We) had taught him the inspired knowledge. **(18:65)**

Whoever learns even one word from this great and majestic inspired knowledge, does not remain unaware of any kind of knowledge. You must learn that word by reaching the secret of *Ism-e-Allah Zaat* so as to become the master of the universe and ruler upon both the worlds.

My dear! *Faqr* is the path where you have to kill the four metaphorical birds with the knife of contemplation of *Ism-e-Allah Zaat* i.e. crow of greed, cock of lust, peacock of apparent beauty and the pigeon of sensual desires, then you can step on this path of gnosis of Allah. When the four birds are killed, the physical senses become dormant and the spiritual senses become active that help in distinguishing the truth from the falsehood. There are two primary levels of the spiritual journey; one is where the seeker has to follow rigorous ascetic discipline. This is the level of spiritual labourer who takes pains. Second is where the seeker is blessed with spiritual observations, it is the level of gnosis and Divine presence. Whoever seeks Divine presence and wishes to have presence in the Mohammadan Assembly and acquire the knowledge of presence while remaining perpetually present in the Assembly, must seek it from the perfect spiritual guide who is also the Divine scholar. He knows no other path but that of Divine presence. The path of Divine presence is a witness that the companion (spiritual guide) is always along with the traveller who prevents him from major and minor sins by the grace of Allah. Moreover, by the beneficence of Allah, the spectacle of both the worlds remain under his sight. The first witness of this path is knowledge, as an ignorant can never attain gnosis of Allah or become a Saint and Fakir. Here, knowledge means the eternal knowledge because the esoteric knowledge includes the exoteric knowledge as well, rather a single word of the esoteric knowledge grants the entire exoteric knowledge. The

second witness is that the seeker of Allah has great ranks. Thirdly, he is a proficient scholar. Fourthly, he is a Saint. Fifthly, he is a beneficent guide for the people. Sixthly, he is obedient and modest. Seventh witness is that he abandons all the sensual desires and the eighth witness is that he immerses in the Divine Oneness, annihilates himself in Allah and remains with Him ceaselessly, as Allah says:

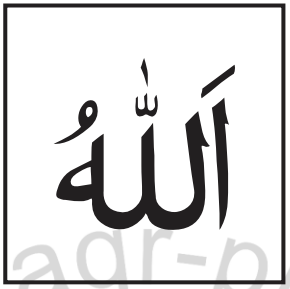
◄ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ (۵۷:۴)

Meaning: Wherever you are, He (Allah) is with you. **(57:4)**

One who does not have these witnesses, is unaware of the path of spiritual guidance. The spiritual guide who has them, possesses every treasure. He can fulfil all the objectives of the seeker and can relieve him from all the griefs. Hence, he becomes his consoler, the most favourite friend and the righteous guide who reveals upon him the Divine secrets making him repent from heresies and falsehood. He is the true follower of sharia and such a man of sight who is recognizable like the sun.

Every treasure of authority can be gained without any effort through the seven impressions and all the objectives can be fulfilled. The core is revealed in their core, the Eternally Alive is beheld in their eternity and the Forever Sustained acquaints with the past, present and future as well as with the knowledge of Divine presence. This is the path of Divine presence that grants the knowledge of presence which is the crux and origin of light of gnosis of Allah and His Oneness. Reaching the station of Divine presence fulfils the desire of beholding the Compassionate and makes one dominant upon the world, self and Satan. These levels are the destiny of the Universal Divine Man and impart the entire knowledge of Torah, Gospel, Psalm and the Holy Quran along with revealing the *Ism-e-Azam*. They also grant authority upon all the treasures and creations. The people of certainty are destined to achieve these levels. The impression of

*Ism-e-Allah* which is the source of beneficence and guidance for the Fakirs is given:




The following impression of thirty Arabic alphabets blesses with presence:

| | | | | |
|---|---|---|---|---|
| Annihilation Sainthood<br>ج<br>Guidance Immortality | Favour Renunciation<br>ث<br>Verification Trust | Presence Contemplation<br>ت<br>Light Authority | Contemplation Reflection<br>ب<br>Oneness Authority | Power Great<br>ا<br>Ruler Realm |
| Path Mystery<br>ر<br>Voice O Lord! | Unveiling Love<br>ذ<br>Mirror Observation | Tradition Ghanayat<br>د<br>Righteousness Unanimity | Breath Deed<br>خ<br>Intention Powerful | Grace Gnosis<br>ح<br>Jamiat Beneficence |
| Knowledge Light<br>ض<br>Devotions Forgiveness | Beneficence Secret<br>ص<br>Intoxication Expansion | Modesty Condition<br>ش<br>Conditions Sharia | Benevolence Taste<br>س<br>Passion Honour | Overpowering Subduing<br>ز<br>Aware Conqueror |
| Amazement State<br>ف<br>Lesson Word | Study Fortune<br>غ<br>Guarded Showing Tablet | Exact Torment<br>ع<br>Excuser Bestowal | Scholar Inspirational<br>ظ<br>Inward Totality | Core Obedience<br>ط<br>Greedless Aspiration |
| Emanated Travelled<br>ن<br>Front Descent | Union States<br>م<br>Word Beauty | Independent Brave<br>ل<br>Miraj Treatment | Miracle Disgust<br>ک<br>Bounty Calamities | Five Treasure<br>ق<br>Fifty Effortless |
| Certainty Showing<br>ی<br>In state Unique | Affection Group<br>ء<br>Honoured Kindness | Cure Vision<br>لا<br>Modesty Impression of annihilation | Pure Inward Compassion<br>ہ<br>Submissive Merciful | Salat Durud<br>و<br>Assistance Oneness |

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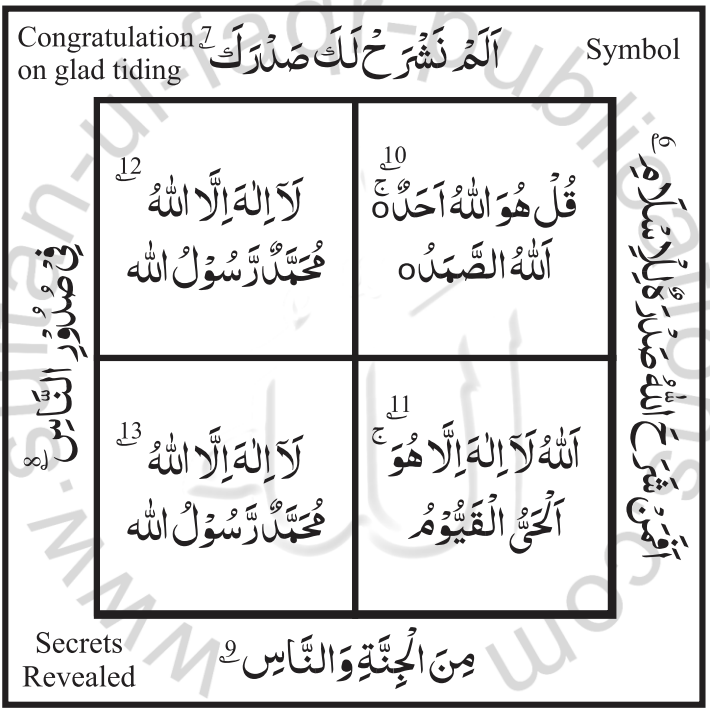
Its every block has an alphabet, if they are recited by heart with breaths during *dawat*, the seven parts of the reciter turn to light. Rounds of this recitation lead to Divine presence. It is the speciality of the Divine scholar who is a practitioner of these impressions and has the esoteric knowledge of this practice. Such a Divine scholar holds an unlimited treasure of authorities in his inward and needs none. A single alphabet of the knowledge in his inward takes him to the Divine. Its impression is:




[6] Well! He whose breast Allah has opened for Islam. **(39:22)**
[7] Have we not broadened your breast for you? **(94:1)**
[8] (Who whispers) into the hearts of mankind. **(114:5)**
[9] Whether he (the whispering Satan) comes from the jinns or mankind. **(114:6)**
[10] Proclaim, He is Allah, Who is the One. **(112:1)**
[11] Allah- None is worthy of worship but He, the Ever Living, the Self Subsisting. **(2:255)**
[12, 13] There is no God but Allah, Mohammad is the Messenger of Allah.

Invocation of Divine name *LaHoo* (لہٗ) rids the invoker's existence from Satan, satanic whispers and obsessions which never attack him again. One who gets rid of these evils, reaches the special status mentioned in sura *Ikhlas*[14] due to his purified inward. He adopts all the virtues and is absolved of all the apprehensions. Thence, his physical senses cease and spiritual senses start to work. The opening words of 94th chapter of the Holy Quran are اَلَمۡ نَشۡرَحۡ (*Alam Nashrah*) meaning: "Have We not broadened (your breast)?" In these words, the Arabic alphabet ل (L) makes the invoker independent of all the desires while the alphabet م (M) grants him eternal presence of the Mohammadan Assembly.

When the knowledge of purification enters the inward, it exterminates the carnal desires from there. This esoteric knowledge is a medium and guide towards the Lord. It is the most beneficent knowledge, acquiring and practicing it carries to the Divine presence expeditiously and gives the hand of the seeker in the hand of the eternal helper. Contemplation of *Ism-e-Allah Zaat* is so beneficial and munificent that it bestows the seeker with the honour of pledging allegiance directly to the Holy Prophet who says to the seeker:

◄ خُذۡ بِیَدِیۡ

Meaning: Hold my hands.

Allah says about the acts of the Holy Prophet:

◄ وَمَا رَمَیۡتَ اِذۡ رَمَیۡتَ وَلٰکِنَّ اللّٰہَ رَمٰی (۸:۱۷)

[14] Chapter 112 of the Quran

Meaning: (O glorious beloved!) When you smote (the pagans with pebbles), it was not you who smote them but Allah smote. **(8:17)**

The seeker's entire existence turns to light on holding the hand of the Holy Prophet and by practising upon the effective persuasion and education imparted by him. His every act becomes divine because of his hand being in the hands of the Holy Prophet and by the inscribing practice of shahada. The thaumaturgical hands of the Holy Prophet showed miracles to the pagans. When he threw a handful of sand towards them, every particle of sand converted to fire and burnt the pagans turning them to ashes.

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Another miracle of the sacred hands of the Holy Prophet is that he split the moon into two parts by the signal of his index finger.

◄ اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَ عَلٰی اٰلِ مُحَمَّدٍ بِعَدَدِ ذَرَّاتِ الْکَوْنِ وَالْمَکَانِ وَبَارِكْ وَسَلِّمْ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: O Allah! Send blessings, peace and salutations upon the Holy Prophet and his progeny equivalent to the number of particles present in both the worlds. There is no God but Allah, Mohammad is the Messenger of Allah.

Moreover, it is also his miracle that the seeker who trusts this veritable path of Divine favour and union, the perfect spiritual guide takes him esoterically to the Mohammadan Assembly and lets him have persuasion from the Holy Prophet. Only such a spiritual guide is a Divine scholar and eligible for guiding the seekers who has the knowledge of Divine presence and can grant it through the contemplation of *Ism-e-Allah Zaat*.

خُذْ بِیَدِی فرمود با مصطفیؐ

میگرفتم دست از بہر الٰہ

Explanation: The Holy Prophet ordered me to hold his hands (to pledge allegiance), I instantly held his sacred hand for the sake of Allah.

دست بیعت و ارشاد محمدؐ یافتم

تلقین محمدیؐ با خود رفیق ساختم

Explanation: I pledged allegiance to the Holy Prophet and got true guidance from him. Thereafter, I made the spiritual persuasion he granted, my companion.

ہر کہ گیرد دست نبویؐ با کرم

در وجود او نماند ہیچ غم

Explanation: Whoever holds the hand of the Holy Prophet, is relieved from all the worries and griefs by his kindness.

◄ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: There is no God but Allah, Mohammad is the Messenger of Allah.

You must know that every letter of shahada takes to the station of:

◄ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ (۴۸:۱۰)

Meaning: Allah's Hand is over their hands. **(48:10)**

One who reaches there, Allah's Hand eternally remains upon his hand. The torment of inciting self is more dangerous than every other catastrophe and it is more evil than every devil and the cursed Satan.

ترا با نفس کافر کیش کاریست

بدام آور کہ این طرفہ شکاریست

Explanation: You have to confront the pagan self. Just capture it, it is a rare prey.

اگر ماری سیاہ در آستین است

بہ از نفسی کہ با تو ہم نشین است

Explanation: If you have a snake hidden in your sleeves, it is better than having inciting self within you.

The inciting self acts egoistically like Pharaoh when sated, and when hungry it becomes a crazy dog that totally disregards Allah's order of speaking the truth and earning lawfully. That is why, Allah says:

◄ دَعْ نَفْسَكَ وَتَعَالَ

Meaning: Leave the self and be exalted

When the inciting self is dominated by lust, it acts ridiculously, ignorantly and senselessly. While committing sin it forgets that Allah is present everywhere. Allah is always with a person but the spiritually blind are unaware and depraved. Allah says:

◄ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ (۵۷:۴)

Meaning: Wherever you are, He (Allah) is with you. **(57:4)**

It is the self that misinterprets Allah's order:

◄ فَفِرُّوْٓا اِلَى اللّٰهِ (۵۱:۵۰)

Meaning: So run towards Allah. **(51:50)**

And considers it as:

◄ فَفِرُّوْٓا مِنَ اللّٰهِ

Meaning: So run away from Allah.

When angry, the self turns into Satan, uses abusive language and disobeys the Quran. Where generosity is required it acts miserly like Korah and finds excuses. No doubt, miserliness is an abhorrent act. Thus, either you should make the self obedient by the contemplation of *Ism-e-Allah Zaat* or kill it at once or imprison it like Solomon imprisoned the devils. Through the knowledge of presence, you can find and recognize the thief self in your existence. Hadith:

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◄ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ ۞ مَنْ عَرَفَ نَفْسَهٗ بِا لْفَنَآءِ فَقَدْ عَرَ فَ رَبَّهٗ بِالْبَقَآءِ

Meaning: Whoever recognized his self, undoubtedly recognized his Lord. One who recognized his self by annihilating it, recognized his Lord by gaining immortality with Him.

When the self is annihilated, one attains the station of:

◄ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Die before death.

Hence, he observes all the phases of death during life and experiences the words of Allah:

◄ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ (۱۰:۳۱)

Meaning: Who brings forth the living from the dead and Who brings forth the dead from the living. **(10:31)**

When the self reaches the stage of death before dying, all the states of life (and death) are disclosed upon it. Thus, it becomes obedient and repents from all kinds of lust, paganism and polytheism. Revealing all these stages in just one moment and in a single step is easy for the perfect spiritual guide who is Divine scholar and practitioner. However, if the seeker is imperfect and a cowardice, it is very difficult for him to contain and protect the treasures of Divine authority and ranks of kingship or vicegerency in his existence or having the spiritual flight of all the spheres of earth and skies. Because, it is such a delightful inward treasure that makes the self so exultant that it becomes moribund in just a day and night and dies at last.

I am surprised at the people who cunningly claim to be pious when actually they do not have access to the sin. The Holy Prophet said:

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◄ اِنَّ اللّٰهَ يُحِبُّ الْفُقَرَآءِ الْغَنِيّ

Meaning: Allah loves the generous Fakirs.

Thus, He grants them unlimited treasures. However, in this path one must be accompanied with knowledge. Knowledge is a witness for the scholar and his attention remains towards it. Ignorance is equivalent to paganism while knowledge is the best friend. The illiterate ascetic is like a devil and Satan who does not believe in the Quranic injunctions and Hadiths. He is a wretched, none of his words should be believed.

As you know, Satan was a proficient scholar who had acquired every kind of knowledge. No knowledge was concealed from him, though he was kept deprived of two kinds of knowledge. One who learns them, becomes a man of majesty and is revered in the world and the hereafter. One of them is the knowledge that prevents from apprehensions and satanic whispers during salat and lets one offer salat in the state of Divine presence. This is the prerequisite of true prostration. Satan was rejected because he could not offer such worship and prostration. Second is the knowledge of dominant command which is like an unsheathed sword that kills Satan. This knowledge is acquired by the seeker of the Compassionate in the state of Divine presence and is the exegesis of the former knowledge. Every word of this knowledge makes the seeker firm upon religion and a judge upon the self. When he gains this knowledge reaching the station of Divine presence, its each word manifests a theophany in his existence which keeps scorching his entire being day and night like fire burns dry sticks. Satan, the vizier of self, avoids the people of theophany. The seeker who performs the inscribing practice of shahada, becomes ruler upon the self as it kills the satanic whisperer in his existence and takes him to the Divine presence. He is enlightened on the very first day, this is the rank of the Fakir seeker of Allah.

The invocation of *Allah Hoo* grants four kinds of knowledge. First is the knowledge of spiritual substitution which substitutes the physical being with the spiritual one and manifests the destiny. This knowledge solves the mazes and whatever lessons one learns are also showed to him. Second is the knowledge of spiritual blessings that explains and shows everything evidently. It is the lesson of virtuosity and is the maze that only the Mystic scholar (the perfect spiritual guide) can solve and reveal. Third is the knowledge of blessings of the inward that teaches to keep accountability of oneself and grants the power of unveiling. This knowledge is concealed in the inward and purify it from hypocrisy and malice. If one acquires this knowledge from the inward, he is absolved of all the desires. Fourth is the knowledge of eternal guidance that makes one scholar of the self, scholar of mankind, scholar of soul and scholar of the inward. It is the most enlightening knowledge. Each and every knowledge is included in these four kinds of knowledge of the Book. The Holy Prophet said to Ali ibn Abi Talib:

◄ اَدُلُّكَ يَا عَلِيُّ طَرِيْقَتِيَ اللّٰهُ بِذٰلِكَ الطَّرِيْقَ

Meaning: O Ali! Understand it clearly that only my path is the path that takes to Allah.

◄ قُل يَا عَلِيُّ لَآ اِلٰهَ اِلَّا اللّٰهُ اِغْمِضْ عَيْنَكَ وَ اِرْفَعْ صَوْتَكَ وَ اَنَا اِسْمَعُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: O Ali! Say "There is no God but Allah" and recite shahada with closed eyes and loud voice such that you listen yourself saying, "There is no God but Allah, Mohammad is the Messenger of Allah."

This is also a form of contemplation of *Ism-e-Allah Zaat.* Get to know that mysticism is also included in the knowledge of sharia. Allah says:

◄ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ (۳:۳۱)

Meaning: (O beloved!) Say, "If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is the most Forgiving, Ever-Merciful." **(3:31)**

This verse endorses love for the Universal Divine Man who is the master of universe. The Holy Prophet said:

◄ اَلشَّرِيْعَةُ اَقْوَالِيْ وَالطَّرِيْقَةُ اَفْعَالِيْ وَالْحَقِيْقَةُ اَحْوَالِيْ وَالْمَعْرِفَةُ اَعْرَافِيْ

Meaning: Sharia is my words, mysticism (*tariqa*) is my deeds, reality (*haqiqa*) is my states and gnosis (*marifa*) is my recognition.

Perishing in the love of Allah, the Unprecedented and Unparalleled, grants His presence and union. Allah says:

◄ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ (۴۲:۱۱)

Meaning: There is nothing like Him and He alone is All-Hearing, All-Seeing. **(42:11)**

This path is outwardly traversed by following sharia with certainty. It is the destiny of those whom Allah chooses to bless with His grace without putting them in any effort, like the Fakir Owais al-Qarni, and bestows upon them the spiritual states of His love, as He says:

◄ اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ ۚ يُؤْتِيْهِ مَنْ يَّشَآءُ (۳:۷۳)

Meaning: Bounty is in the Hand of Allah; He bestows on whom He pleases. **(3:73)**

Mysticism is to follow the Holy Prophet (physically and spiritually) and conform to him fully. Foremost demand of this path is to completely trust upon the ultimate Provider. Secondly, to make the fear of Allah one's companion. That is, to take every step carefully keeping in mind the good and evil, as if one is

crossing the Sirat Bridge. Third prerequisite is to contemplate *Ism-e-Allah Zaat* perpetually and safeguard one's (physical and spiritual) being by its authority and continue the invocation of negation (of everyone other than Allah) and affirmation (of only Allah). Fourthly, cutting off from the people to protect the self (from indulging in other than Allah). Fifthly, to befriend death. The Holy Prophet said:

◄ اَلْمَوْتُ جَسْرٌ يُوْصِلُ الْحَبِيْبَ اِلَى الْحَبِيْبِ

Meaning: Death is a bridge which connects the lover with the Beloved.

Sixth is to renounce the world. Hadith:

◄ اَلدُّنْيَا جِيْفَةٌ وَّطَالِبُهَا كِلَابٌ

Meaning: World is a carrion and its seekers are dogs.

Seventh is to annihilate in Allah after which seven powers are achieved;

1- Seeing true dreams
2- Getting soundless inspirations
3- Spiritual enlightenment
4- Exoteric knowledge of Divine presence
5- The esoteric knowledge
6- Knowledge of reading the Guarded Tablet
7- Having spiritual observations and presence of Mohammadan Assembly.

The man of spiritual states attains all these levels of reality and gnosis by following Mohammadan sharia and conforming to it.

◄ اَلشَّرِيْعَةُ كَلَبَنٍ وَالطَّرِيْقَةُ كَجُبْنٍ وَالْحَقِيْقَةُ كَمِسْكَةٍ وَالْمَعْرِفَةُ كَالرُّوْغَنِ

Meaning: Sharia is like milk, mysticism (*tariqa*) is like curd, reality (*haqiqa*) is like butter and gnosis (*marifa*) is like ghee.

The basis of all the levels is sharia. Allah says:

◄ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ۝ (۱۵:۹۹)

Meaning: And worship your Lord till you attain to the station of certainty of faith. **(15:99)**

This station is attained by the seeker of true knowledge who is also blessed with spiritual states that bestow upon him gnosis of the Divine Essence and attributes. The theophanies of light that arise from *Ism-e-Allah* take him to the presence of Mohammadan Assembly. By the benediction of inward invocation and contemplation of shahada, the seeker of Allah gains enlightened conscience and secrets of Allah are revealed upon him. He, without any difficulty, observes them and watches the spectacle of both the worlds.

Further benedictions of shahada are that the seeker gains the knowledge of his existence and views the reality of the states of his self and soul, Satan and the dead in graves, birds and beasts, Saints and Fakirs, and also the hypocrites. All the impressions are in the inward of the believer (the perfect spiritual guide) but the seeker cannot attain them from the believer without the contemplation of *Ism-e-Allah Zaat.* Because, he does not know the actual form of impressions neither knows their place in the believer's inward. The Mystics who have pure faith and are men of spiritual states know all about this.

Keep in mind, the spiritual guide who cannot detach the self of the seeker from Satan and does not elevate him to the station of Divine presence by virtue of his attention and contemplation of *Ism-e-Allah Zaat*, and the seeker remains trapped in satanic whispers and apprehensions even after performing recital rounds, invocations and reflection for his entire life, then such a guide is surely imperfect. There are no signs of him being perfect and his followers are also immoral akin to animals. The perfect spiritual guide is the one who grants affirmation to the seeker by the contemplation of *Ism-e-Allah Zaat* and exalts him to the station of no station liberating from the six dimensional universe, so much so life and death become the same for him. The Holy Prophet said:

◄ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا يَمُوْتُوْنَ بَلْ يَنْتَقِلُوْنَ مِنَ الدَّارِ اِلَى الدَّارِ

Meaning: Verily! The Saints do not die, they just shift from one abode to another.

جثہ ایمان در جثہ درست

بعد از مردن بماند آن نخست

Explanation: Existence of faith in one's being keeps it right. Faith stays even after death and does not let the body decay.

احتیاجی نیست قبرش را نشان

قبر آن جثہ بجثہ جاودان

Explanation: Grave of such a person does not need any sign to be recognized. It becomes eternal due to the presence of his immortal being in it.

قبرہائے ہست عارف آن جہان

در فنا فی اللہ دارد لامکان

Explanation: The graves of Mystics are another world, as they are annihilated in Allah and reside in the station of no station.

ہر کہ با اینجا رسد مردِ خدا

ہر کہ این جای بیاید مرحبا

Explanation: Whoever reaches this station is the true man of Allah. Welcome to him on reaching here.

باھوؒ چون بحر است زان بحر شرف

اولیا را این مکانی لاتخف

Explanation: O Bahoo! That station is like an ocean, an ocean of honour. The Saints reach that station and get salvation from all fears.

طلب کن از مرد مرشد راہبر

تا ترا کلی شود از حق خبر

Explanation: Seek that station from the perfect spiritual guide who is a true man, so that you gain complete awareness of the Truth.

بی حضوری نظر مرشد خام تر

مرشد جامع رساند با نظر

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Explanation: The spiritual guide who is deprived of Divine presence, does not have perfect sight. The comprehensive spiritual guide takes to that station just by his sight.

Because, his soul has attained eternal life in both the worlds. Hadith:

◄ تَفَكُّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Concentration of a moment is better than the worship of both the worlds.

This is the concentration that is accepted in the kind attention of Allah. As a result, the theophany of Essence and His attributes turns him to light taking him to the Divine presence where he gains the power of Divine hearing. This is a theophany from the theophanies of Mohammadan light.

موسیٰؑ ز ہوش رفت بہ یک پرتو صفات

تو عین ذات می نگری در تبسمی

Explanation: Moses fainted on witnessing single theophany of Divine attributes while you (O Mohammad) behold the exact Divine Essence but keep smiling.

This is only the honour of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam.*

فرشتہ گرچہ دارد قربِ درگاہ

نگنجد در مقام لِیْ مَعَ اللّٰہ

Explanation: Although the angels are close to Allah but they have no access to the level of closeness about which the Holy Prophet said:

◄ لِیْ مَعَ اللّٰہِ وَقْتٌ لَا یَسَعُنِیْ فِیْہِ مَلَکٌ مُّقَرَّبٌ وَلَا نَبِیٌّ مُّرْسَلٌ

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Meaning: At times I have such closeness with Allah when neither any Prophet nor any archangel is between us.

You must adopt the truth and repent from falsehood and heresy. The perfect spiritual guide and Divine scholar is the one who opens the path of Divine presence for the seeker through the contemplation of *Ism-e-Allah Zaat.* Then, by the power of shahada, takes him to the level of such closeness with Allah where no one remains between the seeker and Him.

آن پیر پیر است مرشد درد بین

بی حضوری پیر و مرشد دُزدِ دین

Explanation: Only the guide who empathizes with his disciples is eligible to be called the Pir. One who does not have Divine presence is not a spiritual guide but a brigand for one's faith.

It is a maze to reach the realm of Divinity, the station of no station, where the seeker voicelessly recites the Quran in a hidden language and beholds the Divine without physical eyes. It is pointless to describe it to the perplexed fools. Keep in mind, not every person deserves to have union with Allah, just as everyone cannot become an orator and every stone cannot be a gem.

نہ ہر سر بود لائق بادشاہی

نہ ہر دل تواں گفت سرِّ الٰہی

Explanation: Not every head is suitable for the crown, nor every inward deserves to be acquainted with the Divine secrets.

Sign of a true spiritual guide is that he with his single glance purifies the entire existence of the seeker like the flowing water of a river. By his second glance, he grants him eternal presence of Mohammadan Assembly and absolves him from recitals and

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forty-day-seclusions for his whole life. He lets the seeker have spiritual observations during mystic struggles. Mystic struggles are like secret salat during which a secret voice is heard. When the seeker bows or prostrates while offering this salat, he hears inspirations from the station of Divine presence and closeness and gets answers of his questions. Allah, the Forever Alive, replies to him:

◄ لَبَّيْكَ يَا اَسْعَدَ عَبْدِیْ

Meaning: Here I am O my blessed slave.

This salat of mystic struggles that reveals spiritual observations is offered by those who have alive inward. It ignites the fire of passion of Divine love lit by the light of Oneness which is so intense that the hell takes its fire from it. One whose heart does not burn in the fire of Divine love, is eventually burnt by the hellfire.

مرا شد چنان آتش منزلم

کہ دوزخ گرفتہ آتش ز دلم

Explanation: I have such an intense fire burning in my inward that the hell ignites its fire from it.

This subduing fire and majestic light of theophanies is more magnificent than both the worlds except *Ism-e-Allah Zaat*. Allah says:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا (۳۳:۷۲)

Meaning: Indeed, We offered the Trust (of *Ism-e-Allah Zaat*) to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his self) and ignorant (of his highest rank near Allah). **(33:72)**

This Trust is so enormous that the Holy Prophet would say:

◄ يَا لَيْتَ رَبِّ مُحَمَّدٍ لَمْ يُخْلَقْ مُحَمَّدًا

Meaning: O my Holy Lord! Would that Mohammad have not been born!

How can anyone else dare to bear it! Though it is only the honour of man but the Holy Prophet said:

◄ اِسْمُ اللّٰهِ شَيْئٌ طَاهِرٌ لَا يَسْتَقِرُّ اِلَّا بِمَكَانٍ طَاهِرٍ

Meaning: *Ism-e-Allah* is pure, hence does not sustain but in the pure and holy existence.

اسم اَللّٰہ بس گرانست بے بہا
ایں حقیقت را بداند مصطفیٰؐ

Explanation: *Ism-e-Allah Zaat* is the priceless and grandest holy treasure. Its reality is known only to the Holy Prophet.

Every knowledge and all the books are the exegesis of *Ism-e-Allah Zaat*. The ultimate Fakir and scholar who practises upon his knowledge is the one who explains the objective of every knowledge by the key of *Ism-e-Allah Zaat* and shows the spectacle of both the worlds. *Ism-e-Allah Zaat* is the truth, you must acquire the truth and repent from falsehood, heresy and paganism. *Ism-e-Allah Zaat* takes closer to Divine Oneness through any path and makes one a man of sight so that he can behold Allah nearer to his jugular vein as He says:

◄ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

Allah is transcendent of creation and beyond any station. How can a non-creation be resembled to something closer to man's jugular vein and life? Just as the sun's light and energy reaches

everyone similarly Allah's kind sight, grace, guidance and friendship surrounds man. He says:

◄ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ (۵۷:۴)

Meaning: Wherever you are, He (Allah) is with you. **(57:4)**

◄ يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ (۴۰:۱۹)

Meaning: He knows the treacherous eyes, and also those secrets which the breasts hide (inside them). **(40:19)**

One who has attained eternal Divine presence, his every word contains exegesis of entire knowledge. Because, the conversation of a Mystic is light of the station of Divine presence as he has annihilated himself in Allah, became immortal with Him and converses with Him directly. Thus, every act of a Mystic is only to please Allah. The greater a Mystic, the more humble he is.

The Mystic is not unaware of any kind of exoteric or esoteric knowledge. His level is mentioned in anecdote of Khidr and Prophet Moses. Khidr damaged the boat, built the falling wall and killed the child but his every act was based on wisdom as is said:

◄ فِعْلُ الْحَكِيْمِ لَا يَخْلُوْا عَنِ الْحِكْمَةِ

Meaning: Every act of a wise man is based on wisdom.

The wisdom of such mystic acts is understood and verified by the one who is a true seeker of Allah and is accompanied by the Truth, not the liars and untruthful seekers.

Know that the enemy of perfect Fakirs and practitioner scholars is either a conniving jealous, a liar or a hypocrite ill with spiritual diseases. Allah says about such people:

◄ فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝

(۲:۱۰)

Meaning: In their inward is a disease. So Allah has worsened their disease. And for them there is painful punishment because they used to tell lies. **(2:10)**

What is the remedy of this disease? It is that the perfect spiritual guide grants him the treasure of true religion that sates him and blesses him with the esoteric observation of the Mohammadan Assembly and Miraj. Afterwards, relieves him from the inner illnesses and deceitful heresies. For a Divine scholar, it is very easy to show all the spiritual levels to the seeker and grant him the treasure of authorities in just five or seven days without any effort or pain. However, it is extremely difficult for the imperfect even if he tries for his lifetime.

چار بودم سہ شُدم اکنوں دویم

و ز دوئی بہ گزشتم و یکتا شدم

Explanation: Initially I was four (me, my spiritual guide, the Prophet and Allah). Then (I was annihilated in my spiritual guide, so) we remained three. Then (I was annihilated in the Prophet, hence) we were two. At last I surpassed duality and became one (with Allah).

Whatever a Fakir says, it is after calculation. He follows the path of inward purification and unveiled vision of Allah that holds boundless rewards. It is the path of keeping check on the self and is against boasting. At this point *Faqr* becomes the chosen *Faqr*[15]. True guidance is correlated with *ghanayat.* Guidance can be trusted only if it grants *ghanayat* that relieves from sorrows. Without attaining the station of *ghanayat*, the seeker keeps complaining about the people. Allah says:

[15] To know the detail of chosen *Faqr*, read chapter one of *Sufism-The Soul of Islam* authored by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

◄ وَوَجَدَكَ عَآئِلًا فَاَغۡنٰى ۝ (۹۳:۸)

Meaning: And He found you seeking (closeness with your Lord) and (then blessed you with the pleasure of His sight and) freed you of every need (forever). **(93:8)**

Thus, reaching the station of *ghanayat* and having eternal union with Allah is only possible by Allah's kindness and favour. *Ilm-e-dawat* is like an unsheathed sword, the Mystic Fakir who is dominant upon all the Saints is the most powerful holder of this sword. It is a spiritual act in which the practitioner recites verses from the Quran at the shrine of some Saint and gets answers of his questions from the Divine closeness. All levels of Quranic *dawat* ensue from it and the reciter is blessed with veritable Divine favour. The initial experience gained on reciting the Quranic *dawat* is that the seeker travels across both the worlds and reads the Guarded Tablet. This *dawat* fulfils all the objectives of every seeker. If the genuine practitioner recites *dawat* by this method, its effects continue till the doomsday.

*Dawat* of Quranic verses is the key that can open every lock and reveal everything. It asserts that it can solve all the problems merely in a moment and in a single step. In order to reach its final level one has to leave emulation and elevate to ultimate Oneness. There are infinite secrets in Oneness that need countless books to be written. One who knows the foundation of *dawat* and holds to it, can annihilate everyone in Allah in a single step granting them sudden death with a single blow of breath, while in the next blow elevates them to the station of immortality with Allah granting them *jamiat.*

As you know, body of man is made up of four elements i.e. water, air, soil and fire. If the possessor of *dawat* holds the water in the body of his enemy by the power of his breath, the body of enemy becomes cold and he dies there and then. If he holds the air in the body of the enemy by the power of his breath, there

produces so much air in the body that the enemy dies instantly. If he holds the soil by the power of his breath, the body of enemy converts to soil and he dies. And, if he holds the fire in the body of the enemy by the power of his breath, such an intense heat is produced in the body that it starts trembling and the enemy dies immediately. This kind of *dawat* is like a sharp sword in the hands of the great rider with which he can kill the pernicious pagans.

شہسوارم شہسوارم شہسوار

نفس را مرکب کنم در زیر بار

Explanation: I am the great rider, I have subdued the self and made it my ride.

Two other kinds of *dawat* are; the locking *dawat* and the unlocking *dawat*. Locking *dawat* is the one in which the possessor of *dawat* has the power to cease *dawat* and recitals of all the practitioners present on the earth as well as their entire knowledge through contemplation by reciting Quran at the shrines, so much so they cannot utter even a word. If he unlocks, it bestows such vast knowledge upon the reciter that no one can cease. If such a proficient of *dawat* draws a protective circle around himself or anyone else only once and entrusts himself or the person to Allah, they would not need to draw it ever again. Their life and honour would be forever saved from devils, demotion or any other harm. This enlightening *dawat* is recited with breaths, inward, soul, self as well as tongue. However, it is for the commoners rather the imperfect and unaccomplished ones. *Dawat* that solves all the problems is recited by the perfect man of *dawat*. He can eat whatever he wishes, delicious meat or rich palatable food, and contemplate *Ism-e-Azam* alongside. He is so powerful that he can reach the Guarded Tablet, bring the Divine ink from there for his tongue and accomplish all his ventures. All such ranks and powers are achieved by the

contemplation of *Ism-e-Allah Zaat* that not only exposes all the problems but also solves them. When the seeker with purified inward invokes the majestic Divine name, *Ism-e-Allah Zaat*, it grants him gnosis of Allah and carries to His Oneness. Thus, Allah eternally keeps him under His kind attention.

Among the rules or lessons of knowledge of Divine presence and Oneness, first is spiritual substitution that is acquired by the contemplation of *Ism-e-Allah Zaat* and takes the seeker to the Mohammadan Assembly blessing outwardly with Divine favour, hence the spiritual favours are verified physically. This solves all the problems and makes the seeker a Saint and Divine scholar. Second rule or lesson is regarding the verification of Divine presence and Oneness. It is the most beneficent knowledge and grace of the Holy Lord that makes one His intimate friend granting His clear vision. Third is the knowledge of eternal guidance that exalts to the station of no station and makes the seeker munificent for the worried people. One who learns these three lessons by three exercises of contemplation of *Ism-e-Alah Zaat* in a single turn, no treasure or authority remains concealed from him. Allah says:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا (۳۳:۷۲)

Meaning: Indeed, We offered the Trust (of *Ism-e-Allah Zaat*) to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his self) and ignorant (of his highest rank near Allah). **(33:72)**

It is easy to reach the station of Divine Oneness and attain Allah's gnosis and vision of His eternal beauty but it is too difficult to protect the heaviest Trust of *Ism-e-Allah Zaat* in one's existence and bear the mighty and majestic theophanies of

Divine wrath and beauty. It requires that the seeker should be exoterically magnanimous and esoterically present in the Mohammadan Assembly forever. The Holy Prophet said:

◄ اِسْمُ اللّٰہِ شَیْءٌ طَاھِرٌ لَا یَسْتَقِرُّ اِلَّا بِمَکَانٍ طَاھِرٍ

Meaning: *Ism-e-Allah* is pure, hence does not sustain but in the pure and holy existence.

This state is achieved by the contemplation of *Ism-e-Allah Zaat* that leads to recognizing Allah, annihilating in Him and finally becoming immortal with Him. Hadith:

◄ مَنْ عَرَفَ نَفْسَہٗ فَقَدْ عَرَفَ رَبَّہٗ ۞ مَنْ عَرَفَ نَفْسَہٗ بِالْفَنَآءِ فَقَدْ عَرَفَ رَبَّہٗ بِالْبَقَآءِ

Meaning: Whoever recognized his self, undoubtedly recognized his Lord. One who recognized his self by annihilating it, recognized his Lord by gaining immortality with Him.

These are the ranks of the seeker who reaches Allah on the very first day. Hadith:

◄ مَنْ عَرَفَ رَبَّہٗ فَقَدْ کَلَّ لِسَانُہٗ

Meaning: He who recognizes his Lord, becomes silent.

*Faqr* is the grandest grandeur of Allah and the man of *Faqr* is the one who submits to Allah and has purified inward. *Faqr* is an Arabic word written as فقر with three alphabets; ف (FA),ق (Q) and ر (R). For the man of *Faqr*, the alphabet ف (FA) brings pride, ق (Q) takes him close to Allah and ر (R) makes him merciful for the creation of Allah. This is the chosen *Faqr* adorned with the cover of sharia. The Holy Prophet said:

◄ وَاللّٰہُ یُحِبُّ الْفُقَرَآءِ ۞ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: Allah loves Fakirs. *Faqr* is my pride and *Faqr* is from me.

Quranic verse:

◄ رَبِّ اِنِّیْ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ ۞ (۲۸:۲۴)

Meaning: O Lord! I am Fakir of whatever good You send down to me. **(28:24)**

The seeker should be truthful and the spiritual guide should be the bestower of truth. Whosoever contemplates *Ism-e-Allah Zaat*, does not find beauty and melody attractive, even if beauty resembles that of Prophet Joseph and melody is mellifluous like the voice of Prophet David. This is because he listens to the sound of "Am I not your Lord" and beholds the beauty of the light and theophany of Allah. Therefore, why would he like to see the beauty of creation? This path of contemplation of *Ism-e-Allah Zaat* is consonant with Quran and against Satan. Whoever becomes accomplished in it, forgets life, death, self, world and Satan.

There is a Hadith;

◄ کُلُّ اِنَآءٍ یَتَرَشَّحُ بِمَا فِیْہِ

Meaning: Whatever is contained in the vessel, only that comes out of it.

The seeker who invokes only the One and knows only the One, remains surrounded in Oneness perpetually. Whoever drowns in the ocean of Oneness never comes out of it. The Holy Prophet said:

◄ اَلْعَافِيَةُ عَشَرَ جُزْءٍ تِسْعَةٌ فِي السُّكُوْتِ وَوَاحِدٌ فِي الْوَحْدَةِ

Meaning: Peace has ten parts, nine are found in silence while the remaining one is in Oneness.

◄ اَلسَّلَامَةُ فِي الْوَحْدَةِ وَالْاٰفَاتِ بَيْنَ الْاِثْنَيْنِ

Meaning: Safety is in Oneness while duality is full of troubles.

Quran states of those blessed with Oneness:

◄ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ (۵:۱۱۹)

Meaning: Allah is pleased with them and they are pleased with Him. **(5:119)**

Second is the *Faqr* which brings disgrace. It is said in a Hadith:

◄ نَعُوْذُ بِاللّٰهِ مِنْ فَقْرِ الْمُكِب

Meaning: I seek refuge in Allah from *Faqr* that brings disgrace.

This is compulsive *Faqr*[16]. It also has three Arabic alphabets ف (FA), ق (Q) and ر (R). Its alphabet ف (FA) means infamy, ق (Q) refers to the wrath of Allah and ر (R) means to be rejected from the court of Allah. Allah says:

◄ اَلشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ (۲:۲۶۸)

[16] For detail, read chapter one of *Sufism-The Soul of Islam* authored by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

Meaning: Satan makes you afraid of *Faqr* and enjoins you to commit indecency. **(2:268)**

Whoever steps out of the Sunni way, commits heresy and can never reach any spiritual destination. All the objectives are achieved by the one who bears pains while travelling the path to Allah. He is sympathetic and desirable friend, repents from heresy and falsehood, excels in sharia and is a man of spiritually powerful sight like the sun.

The contemplators of Divine name *LaHoo* (لَہٗ) are of two kinds; one are those who perform contemplation physically just as a ritual but it does not affect their esoteric being nor opens its path. They are the weaklings who keep fighting against the enemies of Allah i.e. the self and Satan. Second are the ones who are blessed with the Divine favour of true contemplation. They are the strong soldiers who kill the enemies in a single stroke using the esoteric powers gained by the contemplation. Thus, attain peace from the fight that grants them everlasting *jamiat* and perseverance till the doomsday. Such seekers exalt to the closeness of Allah and do not have even a thought of both the worlds, rather they consider viewing them as ominous. Due to this sublime contemplation and power gained by closeness of Allah, the self of the seeker wears the cover of inward, inward conceals in the dress of soul, soul dons the robe of secret (inner part) and all the four immerse in Divine light. The seeker annihilates in Allah and reaches the station of Divine presence by the contemplation of *LaHoo*. The witness of presence is the Divine name *Hoo* (ھُو) whose invocation is the next stage of invocation of *LaHoo*. The (invocation of) shahada enables one to practise upon the verses of Quran for his entire life and adopt the truth. Contemplation of following impression takes one out of

paganism, heresy and falsehood and makes him repent from them being repulsed.

◄ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: There is no God but Allah, Mohammad is the Messenger of Allah.

◄ اَلْاِسْلَامُ حَقٌّ وَالْكُفْرُ بَاطِلٌ

Meaning: Islam is the truth and paganism is false.

The knowledge that grants gnosis of Allah and His closeness is gained by the Divine favour of contemplation. While gaining this knowledge, *Ism-e-Azam* is inscribed on the tongue of the invoker by the eternal ink. This makes it easy for him to learn the inspirational knowledge at the very initial stage which is too difficult rather impossible for an imperfect. Contemplating the Divine name *Hoo* in this manner kills the self and its desires, and the seeker affirms Oneness of Allah.

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Allah says:

◄ اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰـهَهٗ هَوٰىهُ (۴۵:۲۳)

Meaning: Have you seen him who has made his desire his god.
**(45:23)**

Unless you crush your desires, you can never reach Allah. Reaching the ultimacy of *Faqr* by finding the Essence through His name is a maze. Whoever starts reciting *dawat* with veritable authority and contemplates *Hoo* by the Divine favour, carries himself to presence where he repeats recital rounds of Quranic verses in the company of Allah. These are the ranks of the practitioner of *dawat* and the Hafiz of Divinity whose inward is alive, self is dead and the soul is elated on having evident vision of Allah. One who recites *dawat* at the shrines by this method, attains perfect presence. He becomes desirable in the court of Allah and is forgiven entirely. This is the ultimate *dawat* that exalts to the truth of certainty.

If the reciter delivers *dawat* in the state of wrath, it torments his enemies and if he delivers it empathetically, it benefits his friends. Both states are in his hands. He is compassionate, merciful and the provider of *jamiat*. In fact, he is the perfect spiritual guide who possesses the light of guidance. His *dawat* is daring that can grip the entire world in just a moment and can prove to be fatal.

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چنان غرق گشتم بدریای ھُو

کہ ازل و ابد را خبر ہم ندارم

Explanation: I have immersed in the ocean of *Hoo* in such a way that I have no awareness of eternal beginning or end.

Even in such a profound state of presence and spiritual intoxication, the Divine scholar remains vigilant. The intoxicating thoughts of the Beloved grant him vigilance. He is designated at the station of Giver of life and death, and elevates (the seeker from the station of) annihilation to immortality. Among the two states, he becomes the judge.

My dear friend! You must know that *Ism-e-Mohammad* (مُحَمَّدْ) has four Arabic letters which are م (M), ح (H), م (M) and د (D). Both the worlds are revealed through these four alphabets. His grandeur is that Allah says to him:

◄ لَوْلَاكَ لَمَا خَلَقْتُ الْاَفْلَاكَ

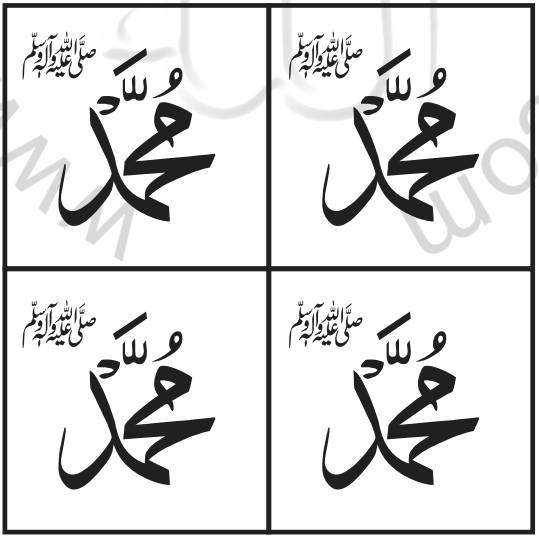
Meaning: If it was not for you (O My beloved Mohammad) I would not have created the universe.

He is blessed with ultimate vision of Allah at the greatest station of Miraj. Divine scholar is the one who reveals observations and gnosis of Allah by the contemplation of م (M) of Mohammad (مُحَمَّدْ), grants presence of Mohammadan Assembly by the letter ح (H), by the second م (M) shows the spectacle of both the worlds to the seeker and absolves him, while makes him follow sharia forever by the letter د (D).

Contemplation of *Ism-e-Mohammad* converts the self of the contemplator to Mohammadan light, his inward gains presence before the Holy Prophet and the soul is forgiven by him. Contemplation of *Ism-e-Mohammad* elevates a common Muslim who truly practises the religion to the level of a perfect believer by bestowing upon him the eternal observation of Mohammadan Assembly and Miraj. The possessor of contemplation of *Ism-e-Mohammad* utters every word from the presence of Mohammadan light. By the efficacy of contemplation of *Ism-e-Mohammad* his conscience is enlightened and the core is brightened. His pure inward travels the straight path where his companion is the greatest Prophet Mohammad and he follows his each and every step. He becomes one with the body and soul of the Prophet, speaks with his tongue, hears with his ears and sees with his eyes. Thus, the contemplator of *Ism-e-Mohammad* wears the coverlet of sharia and neither complains nor claims. Hadith:

◄ اَلنِّهَايَةُ هُوَ الرُّجُوْعُ اِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the utmost level.

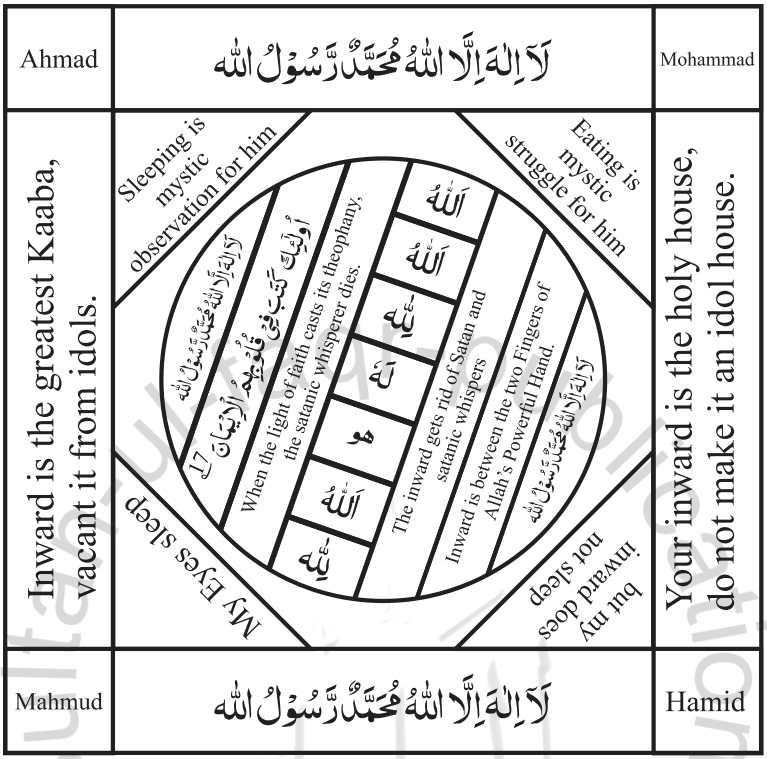


Keep in mind! Nothing is above sharia. By the second م (M) of sacred name Mohammad (مُحَمَّدْ), the seeker gains the power to view both the worlds. By the letter د (D), he sends blessings (*salawat*) upon the Holy Prophet and just on starting it, finds the core secret of the sacred names Ahmad, Mohammad, Hamid and Mahmud. These are the names of the Holy Prophet that act like an unsheathed sword to kill the pagans and Jews. Hadith:

◄ مَنْ رَاٰنِیْ فَقَدْ رَاَی الْحَقَّ اِنَّ الشَّیْطٰنَ لَا یَتَمَثَّلُ بِیْ

Meaning: Whoever beheld me, in fact beheld the Reality as Satan cannot take my form.

Satan fears the sacred name of Prophet Mohammad like the pagans fear shahada. The path of Divine presence opens by the knowledge of presence which is the crux of gnosis of Oneness and is the special light of Allah. This desirable status is the bestowal of the Compassionate and makes one dominant upon the world, self and Satan. It is the destiny of the Universal Divine Man who is drafter of the following impression that takes to Oneness of Allah and confers the rank of a Saint on the very first day. Whoever contemplates shahada and performs its inscribing practice, gains the gnosis of Allah and presence in the Mohammadan Assembly. This hidden blessing is an undoubted grace of Allah. The impression that takes to Oneness of Allah is:




The contemplation of impression of *Faqr* benefits the seeker in such a way that:

◄ لَا يَلْتَفِتُ اِلَى الدُّنْيَا وَلَا يَرْضٰى بِالْعُقْبٰى وَلَا يَكْفٰى بِغَيْرِ الْمَوْتِ الْمَوْلٰى بِالْمَوْلٰى اِلَّا الْمَوْلٰى

Meaning: Neither he inclines towards the world nor is happy with the hereafter. He is not contented with anything but death and seeks only Allah from Allah for the sake of Allah.

*Faqr* is independent. The sign of a true Fakir is that his command holds the power of 'Be!' Whatever he orders to be done, instantly

[17] It is they in whose heart Allah has inscribed faith. **(58:22)**

happens by the command of Allah. There are two witnesses of a Fakir; first is that he himself stays in the physical world while takes the seekers to Divine presence in the realm of Divinity. Second is that apparently he is engrossed in reading or invocation but spiritually elevates his seekers to the closeness of Allah and makes them acceptable in the kind sight of the Most Exalted and the Most Forgiving. Further witnesses of a Fakir are; if anyone seeks from him the ranks of *Ghawth*, *Qutb* or a Dervish, wishes to read the knowledge inscribed upon the Guarded Tablet, wants to become enlightened by the beneficence of *Faqr*, aspires to be a Fakir annihilated in Allah, wants to become dominant upon every part and whole, seeks kingship or gnosis of Allah, wishes to have authority upon all the worldly treasures, wants to observe both the worlds or wishes to discover the hidden treasures by reciting *dawat*, he can reveal and bestow all these ranks and powers in a moment by a single word of sharia.

مرا ز پیر طریقت نصیحتی یاد است

کہ غیر یاد خدا ہر چہ ہست برباد است

Explanation: I remember the advice of my spiritual guide that everything except the remembrance of Allah is a total waste.

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دولت بسگان دادند نعمت بخران

من امن امانیم تماشا نگران

Explanation: Wealth is granted to the greedy dogs and luxuries to the donkeys. We are saved from these things so we watch their spectacle sitting peacefully.

A moment spent in the passion for Allah is far better than thousand kingships and ranks of the world and heavens.

## فنا فی الشیخ

It is the impression of annihilation in the spiritual guide whose contemplation annihilates the seeker and elevates him to Divine union granting immortality. It takes him out of all kinds of heresies, falsehood, polytheism, paganism, hypocrisy, sensual desires and makes him an immortal Mystic who has pure inward and is obedient, modest, life-sacrificing and blessed with Divine vision. The state of contemplation of annihilation in the spiritual guide is such that when the perfect spiritual guide grants this state to any seeker, he makes his level equal to his own and becomes one with him. It is said about the perfect spiritual guide:

◄ اَلشَّیْخُ یُحْیِی وَیُمِیْتُ یُحْیِ الْقَلْبَ وَیُمِیْتُ النَّفْسَ

Meaning: The spiritual guide is the giver of life and death; he enlivens the soul and kills the inciting self.

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If the seeker makes the spiritual guide angry, he may confiscate everything enlivening his self and killing the soul. That is why, it is said about the seeker:

◄ اَلطَّالِبُ عِنْدَ الْمُرْشِدِ كَالْمَيِّتِ بَيْنَ يَدَيِ الْغَاسِلِ

Meaning: The seeker should handover himself to the spiritual guide like a corpse in the hands of the corpse washer.

Only after it, the seeker attains what he seeks. The seeker who completely annihilates in the spiritual guide is selected for the future office of the spiritual guide. Thus, he exalts from the status of the seeker and achieves the rank of the spiritual guide being united with him spiritually. He is the one who truly and genuinely annihilates in the spiritual guide so much so his self, breath, inward, heart, soul rather the entire existence is substituted with that of the spiritual guide. He offers whatever he owns, his wealth and life to the spiritual guide for the sake of Allah. He renounces each and everything to attain Divine presence and then never mentions his services and sacrifices. As, the spiritual guide is aware of every state, word and deed of his seekers.

ترک عجب و کبر کن تا قبلہ عالم شوی

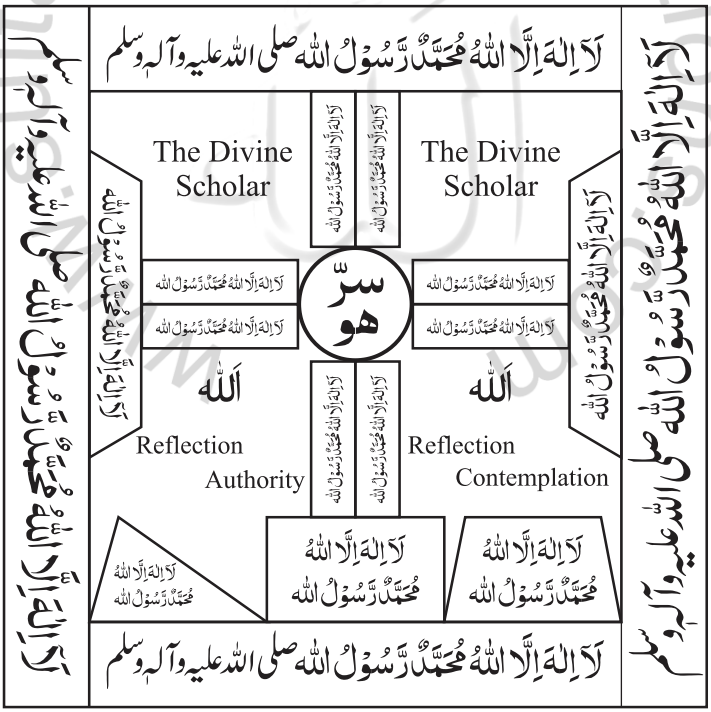
سیرت ابلیس را بگزار تا آدم شوی

Explanation: Renounce conceit and arrogance, you will become revered by all. Shun the satanic traits so that you become true man.

The level of annihilation in the spiritual guide is so exalted that when the seeker at this level contemplates the spiritual guide, he observes the spectacle of all the spiritual stations of closeness to the Essence and acquiring the Divine attributes. Moreover, states of all the dead and alive souls as well as the entire creations is

exposed upon him. The seeker with such powers is annihilated in the spiritual guide, otherwise annihilated in Satan.

Given below is the impression whose inscribing practice upon the head and brain blesses the seeker with the Divine theophany that transforms his entire existence from head to toe, physically and spiritually, into light and sates his esoteric being elevating him to Divine presence and making him desirable in the merciful sight of Allah. Then whatever he observes, is through shahada. Thus, he is relieved from both the worlds. Only Allah! Everything other than Allah is lust. He observes the Divine light by the Divine power during the state of presence. Inscribing the Divine names Allah (اَللّٰه), *Lillah* (لِلّٰه), *LaHoo* (لَهُ), *Sirr-e-Hoo* (سِرِّہٖ هُوْ) on the brain and head grants awareness.



The sacred book *Aurang Shahi* ends here.

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: There is no God but Allah, Mohammad is the Messenger of Allah.

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# TERMINOLOGY

## ANNIHILATION

Annihilation is translated from Arabic word 'fana' (فنا). Annihilation and immortality are two stages that form a compound in spirituality, annihilation alone is incomplete. It is related with purification of the self. Annihilation has various stages and continues according to the spiritual capacity until nothing but Divine Essence adorns the man within. The three levels are annihilation in the spiritual guide, annihilation in the Holy Prophet and annihilation in Allah.

See 'Immortal with Allah'.

## APPREHENSIONS

It is used for the mystical term *khatarat* (خطرات) which are the thoughts that become an obstacle in the spiritual way.

## 'BE! AND IT BECOMES'

'Be! And it becomes' is the command of Allah and is mentioned several times in the Quran. Transliteration is *Kun Fayakun* (كن فيكون). The word or command spoken by Allah when He decides upon a thing is *Kun* (كن) which means 'Be!' and 'it becomes' immediately which is for the Quranic phrase *Fayakun* (فيكون).

## BELIEVER

The Arabic word *Mumin* (مومن) is translated as the believer or faithful. A believer can be distinguished from a Muslim as a

Muslim accepts Islam verbally or just because he is born in a Muslim family. He follows Islam only outwardly but the believer reaches the essence of Islam following the spiritual path and worships Allah while beholding Him with perfect faith. Following verse explains the difference:

◄ قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَ لٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ (۴۹:۱۴)

Meaning: The bedouins say, "We have believed." Say, "You have not (yet) believed. Rather say, 'We have accepted Islam.' And the belief has not yet gone into your inwards." **(49:14)**

## CONTEMPLATION

Mystically, contemplation refers to spiritual practice of *Tasawur* (تصور) which is to contemplate the name of Allah اَللّٰه in a particular manner after taking oath of allegiance at the hand of perfect spiritual guide. When the seeker elevates spiritually, his contemplation also elevates and becomes stronger.

## DAWAT

*Dawat* (دعوت) is a spiritual act to communicate with the souls of shrines to seek their help and beneficence. Its knowledge is called *ilm-e-dawat.*

## DEGREES OF CERTAINTY

There are three degrees of certainty (*yaqin* یقین);

a) The knowledge of certainty is the first degree of certainty. It is the certainty gained by listening or reading about any fact or knowing about it from any other source. This degree is

mystically called *ilm al-yaqin* (علم الیقین) and is considered the weakest level of certainty.

b) The eye of certainty is the second degree of certainty achieved by seeing or observing the fact whose knowledge was gained, it is called *ayn al-yaqin* (عین الیقین).

c) The truth of certainty is the final and strongest level of certainty gained by personally experiencing the known and observed fact and reaching the core of its truth. This level is called *haq al-yaqin* (حق الیقین).

A simple example to explain the concept could be that knowing the fact that "fire burns" is *ilm al-yaqin*. Witnessing something being burnt is *ayn al-yaqin.* If one's finger is burnt and one experiences how fire burns then this is *haq al-yaqin.* The same is spirituality which is more experience than knowledge, though without a doubt knowledge plays an important part.

**DEMOTION**

*Rajat* (رَجعت)**:** Sometimes a seeker commits a sin or mistake, resultantly he is relegated from his spiritual station. This is called 'spiritual demotion'. This demotion is a temporary punishment for the seeker. As soon as he realizes his mistake and seeks forgiveness, his status is restored. If he does not admit his fault, he is permanently demoted.

The seekers of materialistic world who perform daily recitals for their materialistic goals, suffer permanent demotion and sometimes even become mentally ill.

**DIVINE FAVOUR**

For the Quranic term *toufeeq* (توفیق) meaning the help and strength provided by Almighty Allah to the seeker to perform any task, to cross any spiritual station or pass a trial.

**DIVINE LIGHT**

Arabic *Nur* (نور), refers to the non-creation Divine power that enables the seeker to have vision of Allah. The Unknowable and Transcendent Divine Essence first of all manifested Himself in the form of *Nur* and that was the *Nur* of Mohammad which is the foundation of creation and is concealed in everything of the cosmos. Whoever reaches the *Nur* in his inner being by following the spiritual path, comes in light from darkness and finds the Reality.

**DIVINE LOVE OR LOVE FOR ALLAH**

The Persian mystic term *Ishq* (عشق) is translated as the Divine love or love of Allah. It is not the love of Allah amongst other loves such as love of family, wealth, world, paradise etc. rather it is specific to that intense love for Allah which dominates and removes the love for all other things except Him. Only the Divine love is true love.

**DIVINE UNION**

For the Arabic term *visal* (وصال), becoming one with Allah after annihilating in Him.

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**DIVINE VISION**

Beholding Allah with the inward eyes on spiritually reaching the realm of Divinity. It is from the Quranic word *Liqa* (لقا) and in Persian it is *Deedar-e-Elahi* (دیدارِ الٰہی).

**ESOTERIC BEING**

For the Arabic term *Batin* (باطن). The Mystics have revealed that the spiritual or esoteric being of humans has seven layers or parts;

1) The self (*nafs* نفس)
2) The inward (*qalb*قلب)
3) The soul (*ruh* روح)
4) The secret (*sir'r* سِرّ)
5) The hidden (*khafi* خفی)
6) The concealed (*akhfa* اخفیٰ)
7) The core (*Ana* انا) which is the Divine Essence.

The spiritual journey of man starts from *nafs* and accomplishes when he reaches *Ana* i.e. finds the Divine Essence within himself. The esoteric being also includes all the spiritual realms of Sufi cosmology.

**FAKIR**

Fakir (فقیر) comes from the Arabic word *Faqr* (فقر). He is the one who travels the path of *Faqr*.

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## FAQR

*Faqr* (فقر) is the path that leads the seeker of Allah to Divine closeness and vision. It is the path of Prophet Mohammad that was opened for his umma as well on the night of Miraj on his request to Allah Almighty. He said:

◄ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

## GHANAYAT

*Ghanayat* (غنایت) is a Sufi term that refers to self-sufficiency, relief from needs, ultimate contentment towards treasures of both the world and the hereafter as well as generosity in bestowing these treasures.

## GNOSIS

The Arabic word *marifa* (معرفة) is translated as gnosis of Allah. It is the vastest term of mysticism that gives a new meaning at every spiritual level. Basically it refers to the knowledge and recognition of Allah which keeps on increasing as the lover of Allah progresses towards His closeness, hence reveals new dimensions at every stage. It includes vision of Allah, knowledge of His Essence and attributes, acquiring the attributes, annihilating in Him and finally becoming one with the Essence having His ultimate gnosis. Since Allah is Infinite, His *marifa* is also endless. The invocation and contemplation of Allah's personal name اَللّٰہ are the foundation of *marifa*. It can be gained from the inner sources like the intuitive and inspired knowledge as well as outer sources like the spiritually effective Sufi teachings and the words of the perfect spiritual guide.

## HOO (هُو)

*Hoo* (هُو) is the Divine Essence. It is used many times in the Quran for Allah:

◄ هُوَاللّٰهُ الَّذِیۡ لَاۤ اِلٰهَ اِلَّا هُوَ (۵۹:۲۲)

Meaning: He (*Hoo* هُو) is Allah, besides Whom there is no God. **(59:22)**

## IMMORTAL WITH ALLAH

Mystic term *Baqa Billah* (بقاباللہ) is translated as 'Immortal with Allah'. At this station the seeker even crosses the station of 'annihilation in Allah'. He gains immortality with Allah being attributed with His attributes. At this level he is called 'the Mystic immortal with Allah (*Arif Billah* عارف باللہ)' and is appointed as the perfect spiritual guide on the throne of Divine guidance and persuasion.

## INSCRIBING ALLAH'S NAME ON BODY

The mystic exercise *mashq murqoom-e-wajudia* (مشق مرقوم وجودیہ) is translated as the practice of inscribing Allah's name on the body. It is the mystic exercise in which Allah's name (اَللّٰہ) is inscribed on the body with index finger in a particular manner. The powerful theophanies of Allah's name purify the soul of the inscriber. However, this practice is effective when performed under the spiritual supervision of the perfect spiritual guide after pledging allegiance to him.

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**INSPIRATION**

*Ilham* (الہام): It descends upon the inward from the spiritual world and can be either Divine or satanic. The type of inspiration depends upon the state of inward because if it is cleansed by the invocation and contemplation of the Divine names (*Ism-e-Allah Zaat* and *Ism-e-Mohammad*) then inspiration is pure. If inward is strayed from the right path and engulfed in sensual desires then it is from misleading sources.

**INVOCATION**

Invocation is translated from Arabic/Quranic term *dhikr* (ذکر) which means to remember Allah through repeated recitation of His name. In *Sarwari Qadri* order, invocation is done with breaths instead of tongue.

**ISM-E-ALLAH ZAAT**

*Ism-e-Allah Zaat* (اَللّٰہ) is translated literally as 'the personal name of Allah'. It represents the Essence and all the Divine attributes and is His most powerful name. Its invocation and contemplation is given by the perfect spiritual guide of *Sarwari Qadri* order after a disciple pledges allegiance. It is the quickest way of closeness to Allah because of its miraculous powers.

**ISM-E-AZAM**

*Ism-e-Azam* (اسمِ اعظم) literally means the greatest name of Allah amongst His ninety-nine beautiful names. It is the name which contains all His powers and whose invocation solves all the problems. Mystics confirm that *Ism-e-Azam* refers to *Ism-e-Allah Zaat* اَللّٰہ because no other name of Allah is more powerful than the Divine name اَللّٰہ.

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**ISM-E-MOHAMMAD**

It means the name 'Mohammad' (مُحَمَّد) of the Holy Prophet which is comprehensive of all his attributive names. In *Sarwari Qadri* order its contemplation is given for the spiritual elevation of the seekers.

**ISOLATION**

*Tafrid* (تفرید): In terms of spirituality, isolation is the stage in the spiritual journey where the seeker negates even himself along with everything other than Allah. He relinquishes his authorities and decision power and finds that his every action is actually by Allah Himself.

See 'Separation'

**JAMIAT**

*Jamiat* (جمعیت) is a mystic term having multiple meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.

**MEDITATION**

Meditation stands for the Arabic word *muraqaba* (مراقبہ). *Muraqaba* is derivative of *raqibun* which means the watchful, careful observer, vigilant, wakeful. *Ar-Raqib* is one of the beautiful names of Allah which means the One Who is Ever Watchful. Literally *muraqaba* means to watch over, to take care of or to keep an eye. Mystically, it is to prevent the inward from everything other than Allah by focusing entire attention upon *Ism-e-Allah Zaat*.

**MIRAJ**

Arabic word Miraj (معراج) means ascension to Allah. The Holy Prophet is blessed with the ultimate Miraj where he beheld Allah directly without any veil and enjoyed absolute union. Through his mediation, the true seekers of Allah are also blessed with Miraj according to their respective levels.

**MOHAMMADAN ASSEMBLY**

One of the most elevated stages of *Faqr* is presence in the Mohammadan Assembly which is beyond words. In fact, it is the truth of certainty and is gained by the invocation and contemplation of *Ism-e-Allah Zaat* provided it is granted by the perfect and accomplished spiritual guide. In his writings Sultan Bahoo condemns those who do not believe in eternal existence of Prophet Mohammad.

**MYSTIC**

Mystic, for the Arabic word *Arif* (عارف), is the one who beholds, knows and remains with Allah and has attained presence in the Mohammadan Assembly.

**OATH OF ALLEGIANCE**

Oath of allegiance refers to mystic term *al-bayah* (بیعت). When a person takes *al-bayah* to the spiritual guide, he becomes disciple and hands over himself to his spiritual guide in exchange of spiritual guidance. This, in fact, is a pact between Allah and His slave through the medium of spiritual guide. It eternally bonds the spiritual guide with the disciple.

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**OBSESSION**

In Arabic *khurtum* (خرطوم) which literally means the intoxicating wine of grapes but in Sufism it is a thought or belief against sharia, mysticism or *Faqr* which occupies the mind in such a way that terminates all the moral and spiritual values. Sharia and *Faqr* have their respective principles following which the seeker reaches the destination. If anything against these principles dominates a person it is called 'obsession'.

**ONENESS OF ALLAH**

Refers to the basic pillar of Islam *Tauheed* (توحید). Believing in it is the prerequisite to enter Islam. The shahada 'There is no God but Allah' is not only the verbal proclamation of Oneness of Allah but a believer's whole life revolves around it. Its profundity is only perceived by the Mystics, that is why the Holy Prophet said:

◄ قَالِلُوْنَ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ كَثِيْرًا وَّ مُخْلِصُوْنَ قَلِيْلًا

Meaning: There are many who recite shahada "There is no God but Allah, Mohammad is the Messenger of Allah" verbally but only a few say it sincerely.

For the Mystics Oneness means that only Allah exists and none else. They annihilate themselves in Allah to become one with Him and see Oneness of Allah everywhere.

**PERSUASION**

For mystic term *Talqeen* (تلقین). The scholars guide people through religious education, discussions and arguments. However, in *Faqr* the perfect spiritual guide enlivens and enlightens the inward of the seeker by his spiritual glance in accordance to the Sunna of the Holy Prophet and this is called 'persuasion'. Perfect spiritual guide purifies the seekers by his spiritual glance and

guides towards straight path by persuasion as well as with exhortation. Difference between education and persuasion is that the former is imparted usually through books and lectures while the latter is to inspire the Divine knowledge into the inward. Both education and persuasion to a seeker are responsibilities of the perfect spiritual guide.

**PRESENCE**

'Divine presence' is translation of mystic term *Huzoori* (حضوری).

It is the presence of soul and inward of the seeker before Allah specifically during prayers and generally all the time. Divine presence is gained by the favour of perfect spiritual guide and through the invocation and contemplation of *Ism-e-Allah Zaat.* All three are a must for having Divine presence.

**REFLECTION**

Refers to the mystic term *fikr* (فکر). It is the power of thought and cognition which is one of the means to obtain the gnosis of Allah.

**SATANIC WHISPERER**

Satanic whisperer (*khannas* خنّاس) is a hidden attacker as mentioned in sura *an-Nas*. It refers to Satan in the form of men or jinn who whisper evil suggestions in the inward of seeker of Allah.

**SELF**

Self refers to the Arabic word *nafs* (نفس). The *nafs* has four layers or levels. Each layer annihilates into the next upon its purgation and the *nafs* elevates to next level. The first layer incites man to commit sin and is called *an-nafs al-ammarah* (نفسِ امّارہ) i.e. the inciting self. On purification, it elevates to next layer which blames

and repents on committing sin. It is called *an-nafs al-lawwamah* (نفسِ لوامه) i.e. the repenting self. The third layer inspires before committing sin and is called *an-nafs al-mulhimma* (نفسِ ملهمه) i.e. the inspiring self. Whereas, fourth layer is pure of sins and is at peace, it is called *an-nafs al-mutma'innah* (نفسِ مطمئنه) i.e. the peaceful self.

**SEPARATION**

Separation (*tajrid* تجرید) is the spiritual stage where the seeker becomes separated from each and everything by crossing all the spiritual stations. He gains salvation from Satan and self and achieves the station of Divine presence. Being successful in the court of Allah, he attains the state of peaceful self. Satan has no access to this level.

Often the terms separation (*tajrid*) and isolation (*tafrid*) are used together. Separation means that the seeker must negate and get rid of all his desires related to the world and hereafter. Whereas isolation means that he has to negate even himself. Separation is the first stage which is succeeded by isolation. The seeker reaches the station of Oneness only after crossing these two.

**SHARIA**

Sharia (شریعة) is the set of Islamic laws derived from the religious precepts of Islam particularly the Quran and Hadith.

**SPIRITUAL ATTENTION**

Refers to the mystic term *tawajjuh* (توجه) i.e. the powerful attention of spiritual guide towards his disciples through which he cleanses their inwards, solves their inner problems, teaches them

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wisdom and elevates them spiritually by making them experience different spiritual states.

**SPIRITUAL GUIDE**

Spiritual guide is English term for the Arabic word *Murshid* (مرشد). *Murshid* is Quranic term and is also one of the attributive names of Allah. *Murshid* is not only the spiritual guide of the seekers of Allah but also their spiritual doctor who treats their inner diseases and trains them inwardly as well as outwardly as a spiritual instructor. No one has ever reached Allah without the guidance of a perfect *Murshid*.

**SPIRITUAL SIGHT/GLANCE**

Sufi terms *nazar* (نظر) and *nigah* (نگاہ) are translated as the spiritual sight and spiritual glance respectively. It is specific for the effective sight and glance of the perfect spiritual guide with which he cleanses and purifies the soul and inward of his disciples as well as imparts the esoteric knowledge and elevates them spiritually. It is not bounded by time and space. If the spiritual guide is perfect, his sight can affect his disciples wherever they are.

**SPIRITUAL STATE**

Refers to mystic term *haal* (حال), (plural *ahwal)*, the esoteric states temporarily experienced by the seeker due to the attention of spiritual guide or upon contemplation of *Ism-e-Allah Zaat.*

**STATION OF NO STATION**

Refers to the mystic term *La-Makan* (لامکان) where nothing but Allah exists.

**SUFI HIERARCHY**

There exists a hierarchy of chosen Saints who spiritually govern the system of world by the order of Allah. Their total number is 356 which is increased during calamities. This number never decreases. If any of them dies, he is replaced by some other and a new Saint is added in the hierarchy from the world. The hierarchy is as;

Al-GHAWTH- The chief of all Saints who is empowered by Allah to bring succour to suffering humanity in times of adversity. The Arabic word *Ghawth* (غوث) literally means succour, help and deliverance from adversity. It also means the one who redresses other's grievance and comes to rescue. He is only one in an era and the Universal Divine Man *(al-Insan al-Kamil)* of his time. He is also called the *Qutb-ul-Aqtab* i.e. the *Qutb* of all *Qutb* and is the spiritual successor of the Holy Prophet. He assigns duties to all the subordinate Saints and heads them.

QUTB- *Qutb* (قطب) is Arabic word literally meaning the axis or pivot. Plural of *Qutb* is *Aqtab.* There are three *Aqtab* in an era and are assigned different areas and duties by the *Ghawth.*

AWTAD - *Awtad* (اوتاد) literally means the pegs or mainstays of earth, as mentioned in verse 7 of sura *An-Naba.* There are present five *Awtad* in an era who work under the *Aqtab.*

SAYYAH - *Sayyah* (سیاح) literally means 'the traveller'. They are seven in number and their job is to travel around the world and help the people in need.

ABDAL- *Abdal* (ابدال) is an Arabic word literally meaning "the changed ones". These Saints are named so because they have

changed their undesirable traits into desirable ones. According to a Hadith, there are forty *Abdal* in an era appointed in different areas.

Remaining 300 Saints of Sufi hierarchy are called the *Abtal* (the great ones) and they include the *Akhyar (*the virtuous ones), *Nujaba* (the nobles), *Nuqaba* (the chiefs), and other common Saints.

Note; Detail of Sufi hierarchy is taken from Sultan Bahoo's book *Mehak-ul-Faqr*.

**THE UNIVERSAL DIVINE MAN**

It is translated from the Sufi term *al-Insan al-Kamil* (انسانِ کامل).

He is the perfect man who exists in every era with a new physical dress but contains the essence of Prophet Mohammad.

**TRUST UPON ALLAH**

Arabic word *Tawakkal* (توکل) is translated as trust upon Allah.

*Tawakkal* is specific for Allah. It is to trust only upon Allah in all matters and in all states.

**TRUTHFUL**

It represents the title *Siddiq* (صدیق) and means the man of purity,

veracity and one who upholds the truth. It is the title of Abu Bakr, as *Siddiq* also means 'one who verifies' and Abu Bakr verified the Miraj of the Holy Prophet when many denied it.

Plural of *Siddiq* (صدیق) is *Siddiqeen* (صدیقین) in Arabic,

translated as the truthful. In verse 69 of sura *an-Nisa*, Allah has mentioned four groups of His chosen men whom He blessed with His special favour, they are the Prophets, the truthful, the martyrs and the pious. So the truthful are ranked second to the

Prophets of Allah. This group includes the sacred Companions of the Prophet, Fakirs of Prophet's nation and the perfect Saints.

**UNVEILING**

Arabic *kashf* (كشف), manifestation of the hidden upon the seeker.

**WAHAM**

The spiritual communication or conversation with Allah in the esoteric being whereby the seeker is truly guided by Allah in different matters.

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# اورنگ شاہی

(فارسی متن)

# Aurang Shahi

(Persian Text)

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# اورنگ شاہی

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# Aurang Shahi

(Persian Text)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ھُوَ الۡاَوَّلُ وَالۡاٰخِرُ وَالظَّاھِرُ وَالۡبَاطِنُ ۚ وَھُوَ بِکُلِّ شَیۡءٍ عَلِیۡمٌ ۝

ونعت نبی الحیات سید السادات ناطق قرآن آیات خاتم النبیین رسول ربّ العالمین سرور کائنات الف الف درود دمبدم ہر دوام بر سیدنا محمد عربی صلی اللہ تعالیٰ علیہ وآلہ وسلم وَعَلٰی اٰلِہٖ وَاَصۡحَابِہٖ وَاَتۡبَاعِہٖ وَاَھۡلِ بَیۡتِہٖ اَجۡمَعِیۡنَ ط

بعدہٗ میگوید مصنف تصنیف بی تالیف کلمات تصور اسم اللہ ذات برآمدن ازین نفس جامۂ کثیف و درآمدن صفات القلب جامہ لطیف روح الامر وجثہ اُوۡتُوا الۡعِلۡمَ دَرَجٰتٍ ط مردہ دل را بامطالعہ تاروزِ قیامت کند حیات وعلم تفسیر با تاثیر و روشن ضمیر بر نفس امیر۔ فنافی اللہ فقیر سنی صاحب سنت جماعت از طریقہ قادری سروری وسروری قادری عالم باللہ صاحب تجرید وتفرید بی تکلیف و بی تقلید حرف معرفت وتوحید فنافی ھوفقیر باھوقدس سرہٗ ولد بازیدؒ عرف اعوان ساکن قلعہ پرگنہ شور متعلقہ صوبہ لاہور۔ از حکم اللہ واز رخصت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم واز باطن تحقیق وظاہر علم توفیق۔

دعوت سورۃ مزمل خواندن بر قبور ملاقات وعلم ہم صحبت شدن باارواح انبیا و اولیا حضور از علم حاضرات وہم اسم اللہ ذات کردن حاصل کہ تصرف گنج بیشمار لایفنیٰ وتصور نور رہبر رساننده در مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور و در یافتن قرب ربانی واصل بودن بی محنت و بی رنج بقا عالم با آئینہ صفا و اصل باخدا بجہت ارشاد ہدایت علم طی کل مقامات لانہایات می کشودن و در ہدایت بنمودن کہ نصیب ولایت لازوال قرب حضور مع اللہ باوصال دَعۡ نَفۡسَکَ وَتَعَالَ مرتبہ بی حساب لامحدود ولاعدد۔

حضرت محی الدین راسخ دین عادل بادشاہ از ہر طریقت واقف آگاہ بعیان ناظر نظر نگاہ فیض بخش خلق اللہ بہرہ از بہرہ ہائی اسم اللہ باہر کتاب ربّ الارباب غوث الاعظمؓ باہر کلام جواب باصواب۔ این رسالہ قطب المعظم معمّٰی باسم مسمّٰی محک العلما والفقرا والاولیا کہ بحر العلمین تصرف کونین مثل سنگ پارس کہ مس آہن وجود طالب کاذب را ہمچون زر سرخ صادق گرداند وطالب صادق را بحضور رساند۔ ہر کہ این مرقوم را تمام بخواند، خواننده را اللہ تبارک وتعالیٰ اسمہٗ بتمامیت مطلب رساند فی الدنیا والآخرت لایحتاج ماند۔ بلکہ مطالعہ این فرض عین ضرور کہ رساند در مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور۔

این رسالہ راااورنگ شاہی نام نہادہ شدوحضورنمائی توحیدالٰہی خطاب دادہ شد۔ ابیات:

ہر ورق گنجی است اکسیر و کرم ہر سطر سرّیست نوری از ختم
ہر ورق رہبر حضوری مصطفیؐ عالم باللہ بخوان از علم الہ

پس ہرکہ این رسالہ راباخلاص بخواند آنرا احتیاج مرشد ظاہری نماند کہ بکشاید مطالعہ علم لوح محفوظ بدوام کہ دریابد از ان طالع تمام ہر جائیکہ خواہد دید با توفیق خود رارساند۔

ای عزیزمن! این طریق علم لطیف اللہ لطیفہ انوار از حضوری قرب پروردگار غیب الغیب فی القلب ہویدا بی آواز الہام دریابد مطالب دوام بشرط آنکہ طالب رامیباید چشم بینا نہ از اہل نفاق جاہل نابینا با کینہ درسینہ۔ ابیات:

مرد آن باشد کہ باشد شاہ شناس می شناسد شاہ را در ہر لباس
می شناسم ہر یکی را بانظر ہمچو صرافی شناسد سیم و زر

درین مقام از مجلس حضرت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم آورد برد پیغام۔ این علم حضوری راہی است کہ عالم اہل حضور را علم حضوری گواہی ست۔ از ہدایت اَلَسْت عینہ بعین بینائی و بدل صفائی خاص ناظر۔ پس کسانی را کہ بعیان نظارہ آنرا احتیاج نماند فرشتہ موکل ونماز استخارہ کہ یک لکھ وہفتاد ہزار بلکہ از ان بے شمار از کنہ کُنْ فَیَکُوْن تصور اسم اللہ ذات حضوری از علم حاضرات بکشاید با توجہ توفیق دینی و دنیوی از کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ تحقیق از حق ہدایت بنماید برحق است کہ ظاہر در تصرف لایحتاج گرداند و باطن بمشاہدہ حضوری در مجلس محمدی صلی اللہ علیہ وآلہ وسلم رساند۔ این حقیقت حق بردار و از بدعت باطل ہزار بار استغفار و در شریعت محمدی صلی اللہ علیہ وآلہ وسلم شہر الاعظم باش ہشیار۔ بیت:

ہر مراتب از شریعت یافتم پیشوائی خود شریعت ساختم

مرد آنست کہ ظاہر خود را در لباس شریعت پوشد و در باطن دریای معرفت نوشد۔ این راہ حضوری گنج بخش ورنج بردار قصہ خوانی و افسانہ دانی بیانی بلاف گفتار نیست با تجربہ آزمودہ کار از تصور اسم اللہ ذات پروردگار بالیقین باعتبار۔ این راہ مجاہدہ فرمودن نیست مشاہدہ بنمودن راہ است روزِ اول حضوری بخش الہ است کہ مجاہدہ بریاضت سالہا سال ومشاہدہ قرب بخش طرفہ زدایز دمتعال وصال لازوال۔

شرح علم حاضرات باتصور اسم اللہ ذات توحید حضوری بکشاید۔ روزِ اول مرتبہ حضرت بی بی رابعہ بصریؒ وحضرت سلطان بایزید بسطامیؒ بنماید واز علم حاضرات تصور اسم اللہ ذات تحقیق برساند در حضوری معرفت توحید اِلَّا اللّٰہ ومدخل کند در مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم وملاقات کردن بارواح حیات ومات مومن مسلمان اولیااللہ واز علم حاضرات تصور اسم اللہ ذات بتماشائی کونین نہ فلک وعرش وکرسی، لوح وقلم و ہفت طبق زمین و دریافتن تصرف سنگ پارس

ازکوہ درزیرسنگ یافتہ شود و اولیاالله از مردم واسم اعظم از آیات قرآن و کیمیا اکسیر از نہال وساعت نیک از روز جمعہ و شب قدر از شب ہا و ہم صحبت شدن با چہل ابدال، چہل بادشاہی ہر ملک و اصحاب کہف و با حضرت خضر علیہ السلام حیات و با حضرت عیسیٰ روح الله علیہ السلام حاصل کند ملاقات و از علم حاضرات تصور اسم الله ذات از مشرق تا مغرب بادشاہان چہل بادشاہی ہر ملک ولایت اقلیم در تصرف حکم خود آوردن در یک ہفتہ بعنایت الٰہی۔ از علم حاضرات تصور اسم الله ذات اگر در تصرف گنج و ولایت بی رنج ہر مراتب دلخواہ در باطن ہم نبودندی روندگان راہِ باطن ہمہ پریشان وگمراہ ترگشتندی۔

بدانکہ ازین ہفت نقش دریافتن است ہفت گنج کہ حاصل کردن این در یک ہفتہ و بخدا واصل شدن در روز پنج و یا آنکہ این ہفت نقش ہفت کلید است کہ طالب دیدار الله را ہفت قفل کشا مطالب نمائی از حضوری توحید است و یا آنکہ این ہفت نقش ہفت تصور گنج طلسم شکستن با حکمت ہفت جسم با ہفت اسم۔ بیت:

این معمہ مشکل است مشکل کشا مشکل کشاید آنکہ باشد اولیا

قولہ تعالیٰ اَلَآ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا خَوْفٌ عَلَیْہِمْ وَلَا ھُمْ یَحْزَنُوْنَ۔

طالب صاحب تصور این نقشہای از دو حکمت خالی نباشد۔ آنچہ مشاہدہ بیند از قرب توحید اِلَّا الله و از حضوری مجلس حضرت محمد رسول الله صلی الله علیہ وآلہ وسلم۔ از ہر طریق کہ می بیند باطن صفا و حق نما مرتبہ انبیا و اولیا الله بیند در خواب یا در مراقبہ یا در استغراق بحر مکاشفہ و یا بعیان و یا از قرب قدرت رحمٰن و یا آگاہ از توفیق معرفت الله و یا بجذبہ روح تابش شعلہ ہیجون نور و یا نظر نگاہ روشن ضمیر دلخواہ یا سلطان الوھم وحدت واردات علم غیبی فتوحات فیض بخش فضیلت لاریبی و یا دلیل تحصیل علم ہمجلیس رب الجلیل۔ تمامی علم علوم در طی مِنْ لَّدُنِّیْ پس ہر کہ یک حرف مِنْ لَّدُنِّیْ اعظم المعظم خواند از وہیچ علم مخفی و پوشیدہ نماند۔ حرف از سرّ اسم الله ذات یاد بگیر تا شوی مالک الملکی بر کونین امیر۔

بدانکہ عزیز من! این راہی است کہ اول این چہار طیور را بکار د تصور اسم الله ذات ذبح کند چنانچہ طیور زاغ حرص و خروس شہوت و طاؤس زینت و کبوتر ہوا بعد از ان قدم بزن در فقر معرفتِ خدا۔ وقتیکہ کشتہ شوند این چہار طیور حواس ظاہر بستہ گردند و حواس باطن بکشایند کہ حق را بحق رساند و باطل را باطل گرداند۔ وابتدائی این مراتبین سلک سلوک دو قسم است۔ یکی کہ فرمودن مجاہدہ و ریاضت و چلہ کشیدن کہ رنج مرتبہ مزدور است۔ دوم مراتب بنمودن و مشاہدہ بکشودن کہ مرتبۂ معرفت و حضور است۔ ہر کہ حضور خواہد و خود را بحضور رساند مطالعہ علم حضور خواند دوام در مجلس محمدی صلی الله علیہ وآلہ وسلم حضور ماند و مرشد عالم بالله بغیر از حضوری راہ دیگر نداند۔ راہِ حضوری راہ است گواہ کہ دوام رفیق ہمراہ۔ رفیق باز دارد از صغیرہ کبیرہ گناہ عطاالله فیض الله تماشائی کونین بمد نظر نگاہ۔ اول گواہ طلب علم کہ جاہل ہیچ معرفت الله نرسد و جاہل ہرگز فقیر اولیا الله نشود۔ علم دوام است کہ علم ظاہری در علم باطنی یک حرف تحصیل تمام است۔ دوم گواہ طالب مولیٰ مراتب اعلیٰ

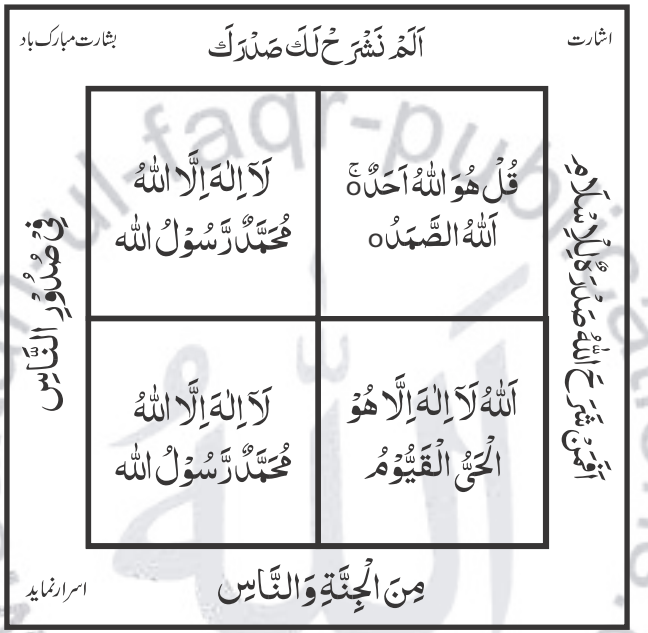
اولیٰ، سوم گواہ فضل العلما، چہارم گواہ اولیا، پنجم گواہ راہبری فیض بخش بخلق رہنما، ششم گواہ باادب باحیا، ہفتم گواہ برآمدن از ہوا، ہشتم گواہ غرق فنافی التوحید فنافی اللہ باخدا وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ ہر کہ این ہشت گواہ ندارد از پیری و مرشدی راہ ندارد۔ گنج ازین جمیع مطالب بردار کہ غم بردار است ومونس و دلخواہ یار است کہ راہبر سرّ پروردگار است واز باطل بدعت استغفار است و در شریعت شہسوار است صاحب نظر نگار است کہ ہمچون آفتاب اشتہار است۔

ہر گنج تصرف بے رنج مطلب ازین ہفت نقش باطلب کہ طی از طی بکشاید وحیّ از حیّ بنماید واز قیوم حقایق ماضی حال مستقبل میشود معلوم واز علم حاضرات کہ این راہ حضوری از علم حضور است کہ خاصہ وخلاصہ از توحید اللہ معرفت نور است۔ این مراتب مراد بخش رحمٰن است کہ غالب بر دنیا و نفس و شیطان است۔ نصیب کامل الانسان علم توریت وانجیل وزبور وفرقان مع اسم اعظم وتصرف گنج کل مخلوقات تماشا بکشاید کہ نصیب اہل یقین است۔ فضل ہدایت الفقرا اینست نقش اسم اللہ۔

واز ین سی حرفی حاضرات کند۔

| | | | | |
|---|---|---|---|---|
| کبیر قدرت<br>ا<br>عالم امیر | تفکر تصور<br>ب<br>تصرف توحید | تصور حضور<br>ت<br>تصرف نور | توفیق ترک<br>ث<br>توکل تحقیق | فنا ولایت<br>ج<br>ہدایت بقا |
| معرفت فضل<br>ح<br>فیض جمعیت | عمل دم<br>خ<br>قدیر نیت | حکایت عنایت<br>د<br>ہدایت یگانگت | محبت مکاشفہ<br>ذ<br>مرآت مشاہدہ | راز راہ<br>ر<br>یاالٰہ آواز |
| بازیر بازبر<br>ز<br>باظفر باخبر | ذوق شفقت<br>س<br>شرف شوق | شرم شرط<br>ش<br>شریعت شرائط | فیض سرّ<br>ص<br>سکر بسط | علم ضیاء<br>ض<br>عبادت عفو |
| طاعت طی<br>ط<br>طلب بیطمع | عالم لدنّی<br>ظ<br>کل من | عتاب عین<br>ع<br>عنایت عاذر | طالع مطالعہ<br>غ<br>لوح محفوظ نما | حیرت حال<br>ف<br>قال عبرت |
| گنج پنج<br>ق<br>پیرنج پنجاہ | کراہت کرامت<br>ک<br>آفات کرم | لاحتجاج جان باز<br>ل<br>علاج معراج | احوال وصال<br>م<br>جمال قال | صادرہ نوردہ<br>ن<br>نزول صدرہ |
| درود نماز<br>و<br>وحدت فتوحات | قلب سلیم رحمت<br>ہ<br>رحیم بحق سلیم | لقا شفا<br>لا<br>نقش فنا حیا | فریق الفت<br>ء<br>لطف مشرف | یقین نما<br>ی<br>یکتا الحال |

ہر دائرہ باحرف دم و بدل دعوت خواند کہ ہفت اندام جثہ گرداند نور۔ دور بدور میخواند حضور اینست عالم باللہ عامل نقش علم مشق در سینہ بی شمار تصرف گنجینہ عالم باللہ در سینہ احتیاج ندارد۔ وعلم در سینہ کہ از حرف عین (ع) علم بعین رساند این چنین است۔




دفع شیطان وسوسہ خناس خرطوم نماند کہ لَہٗ شیطان وخناس باز در وجود نیاید۔ ہر کہ از ین آفات شود خلاص، سورۃ اخلاص مرتبہ خاص را بخاص سینہ صفا دارد و گیرد و الحسنتہ خطرات جملہ بمیر د و حواس ظاہر بستہ گردد و حواس باطن بکشاید۔ اَلَمْ نَشْرَحْ واز حرف لام (لَ) لا یحتاج گرداند واز حرف میم (مَ) مدخل مجلس محمدی صلی اللہ علیہ وآلہ وسلم دوام ماند۔ علم صفا در سینہ است و بیرون برکشد از ہوا و علم در سینہ وسیلہ رہبر باخدا و علم در سینہ است فضل تحصیل علم ہمین است کہ این مشق دست باد ست رساند و دست باد ست حضور گرداند دستگیر۔ تصور اسم اللہ ذات فیض بخش جود و کرم خُذْ بِيَدِیْ حضرت محمد صلی اللہ علیہ وآلہ وسلم قولہ تعالیٰ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى۔ مشق از ین تعلیم تلقین با تاثیر ہفت اندام میگردد نور از دست نبویؐ و حضور عمل در دست مبارک حضرت محمد صلی اللہ علیہ وآلہ وسلم مشق مرقوم کلمہ طیب بود کہ معجزات بکفار از دست مبارک می نمود چنانچہ از دست مبارک ریگ پُر مشت جانب کفار انداخت از ہر دانہ ریگ آتش شد تمامی کفار بسوخت نابود از بود خاکستر شد۔

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و دیگر معجزہ آنکہ از دستِ مبارک باانگشت شہادت ماہتاب را دونیم ساختند اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی آلِ مُحَمَّدٍ بِعَدَدِ ذَرَّاتِ الْکَوْنِ وَالْمَکَانِ وَبَارِكْ وَسَلِّمْ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ و دیگر معجزہ اینست کہ ہر کہ یقین باتحاد ازین طریق باتوفیق تحقیق باطن در مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم طالب را بحضور رساند و تلقین از حضرت محمد صلی اللہ علیہ وآلہٖ وسلم بدہاند ہر آنکس مرشد عالم باللہ لایق ارشاد حضور است کہ باتصور اسم اللہ ذات حضور رساند و علم حاضرات حضوری داند۔ ابیات:

خُذْ بِیَدِیْ فرمود با مصطفیٰؐ — میگرفتم دست از بہر الٰہ
دست بیعت و ارشاد محمدؐ یافتم — تلقین محمدیؐ باخود رفیق ساختم
ہر کہ گیرد دست نبویؐ باکرم — در وجود او نماند ہیچ غم

لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہ۔ بدانکہ ہر حرف کلمہ طیب بہ یَدُ اللّٰہِ فَوْقَ اَیْدِیْھِمْ میرساند کہ دوام دست او بزیر دست قدرت اللہ ماند۔ واز ہر بلا سخت تر واز دیو جن و شیطان راندہ باقہر نفس امارہ است۔

ابیات:

ترا بانفس کافر کیش کاریست　　بدام آور کہ این طرفہ شکاریست
اگر ماری سیاہ در آستین است　　بہ از نفسی کہ با تو ہمنشین است

بدانکہ نفس وقت سیری فرعون است کہ در ناد رآید و نفس بوقت گرسنگی سگ دیوانہ است کہ بر اَکْلُ الْحَلَالِ وَ صِدْقُ الْمَقَالِ نظر نکند قولہ تعالیٰ دَعْ نَفْسَكَ وَ تَعَالَ ۔ونفس وقت شہوت بی عقل، جاہل، بی علم، بی شعور کہ وقت گناہ کردن اللہ تبارک وتعالیٰ راند اند حضور، اللہ رفیق ہمراہ و بندہ کور چشم از وگمراہ وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ ونفس فَفِرُّوْٓا اِلَى اللّٰهِ رافَفِرُّوْٓا مِنَ اللّٰهِ فہمیدہ است ونفس وقت غصہ غضب شیطان است کہ از دہان دشنام میر آید مخالف قرآن است ۔و نفس بوقت سخاوت قارون است کہ بخیل در چراو چون است و بخل کار زبون است ۔پس نفس را بیک مرتبہ فرمان بردار کن و یا قتل ساختن و یاد رزندان انداختن چنانچہ دیو سلیمانی بتصور اسم اللہ ذات ۔از علم حاضرات در یک ساعت صورت دز دنفس را در یابد در وجود کہ شناختہ شود ۔حدیث مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ مَنْ عَرَفَ نَفْسَهٗ بِالْفَنَآءِ فَقَدْ عَرَفَ رَبَّهٗ بِالْبَقَآءِ باین مرتبہ رسد مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا تماشا ببیند ہمان حیات قولہ تعالیٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۔چون نفس را این مرتبہ بکشاید مشاہدہ احوالات حیات بنماید بعد ازان در قید ادب در آید و از جمیع ہوس کفر و شرک بر آید ۔و این ہر یک مراتب بکشودن در یکدم و بر یک قدم بنمودن مرشد کامل عالم عامل را آسان کار است و طالب کم حوصلہ را گنج تصرف الٰہی بمراتب وزارت بادشاہی و سیر طبقات از ماہ تا بماہی در وجود نگاہ داشتن خام را بسیار مشکل و دشوار است کہ خزانہ خرمی در قلب قالبی نفس چنان فرحت گیر دکہ در یک شبانروز جان بلب رسیدہ بمیرد ۔

عجب دارم از ان قوم کہ از دست نارسان مکارہ پارسایان ۔ اِنَّ اللّٰهَ يُحِبُّ الْفُقَرَآءَ الْغَنِيِّ بخشد لاتصرف گنج ۔اما درین راہ علم رفیق ہمراہ عالم را علم گواہ کہ عالم را بر علم نگاہ ۔جہل کفر است و جاہل گمراہ و علم مونس جان است و زاہد بی علم دیو شیطان است کہ اعتقاد نکند بر قرآن نص و حدیث این خبیث کہ ہر سخن او بی یقین ۔

بدانکہ ابلیس عالم فاضل است کہ بہر علم مطالعہ رسیدہ و از شیطان ہیچ علمی نباشد پوشیدہ مگر شیطان از دو علم محروم ۔پس ہر کہ آن دو علم را میخواند و میداند فی الدنیا والآخرۃ صاحب عظمت باللہ مخدوم ۔یکی علم آنکہ نماز بحضور دل و بی وسوسہ خطرات خواند کہ خاصہ سجود است و شیطان از عبادت سجدہ مردود است ۔و دوم آنکہ امر غالب کہ تیغ برہنہ قاتل شیطان در مطالعہ حضوری تلمیذ الرحمٰن کہ شرح از وست ۔خلاصہ بر آن ہر کلمہ را قوی دین بر نفس منصف آئین در مقام حضور خواند و از ان کلمہ تجلی پیدا شود در وجود کہ ہفت اندام راشب و روز چنان سوز د چنانچہ سوز د آتش ہیزم خشک را و از اہل تجلی شیطان کہ وزیر نفس است بگریز د ۔صاحبِ مشق کلمہ طیب مرقوم وجود یہ بر نفس امیر کہ خناس را مردہ گرداند و خود را بحضور رساند مرتبہ

روشن ضمیر روز اول اینست مراتب طالب اللہ فقیر۔

اللہ ھُو چہار علم است۔ اول قاعدہ نعم البدل کہ بدلہ ظاہری با بدلہ باطنی رساند، نصیب ظاہر گرداند، این قاعدہ علم معما کشاید چنانچہ سبق فرماید از آن علم سبق بنماید۔ دوم قاعدہ علم نعم الفضل کہ عیان با عیان بیان با بیان، این قاعدہ عَصَم نیز معما است، عالم باللہ عارف ولی اللہ بکشاید و نماید۔ سوم قاعدہ علم نعم سبق دل کہ محاسبہ با محاسبہ، مکاشفہ با مکاشفہ، علم سینہ با سینہ بی نفاق و بی کینہ کہ ظاہری احتیاج نماند در سینہ۔ چہارم قاعدہ علم ہدایت الازل عالم النفس و عالم آدم و عالم روح و عالم قلب و علم رو شنضمیر۔ جملہ علم درین چہار علم کتاب در آیند۔ حدیث قال علیہ الصلوٰۃ والسلام اَدُلُّكَ يَا عَلِيُّ طَرِيْقَتِيَ اللّٰهُ بِذٰلِكَ الطَّرِيْقَ قال علیہ الصلوٰۃ والسلام قُلْ يَا عَلِيُّ لَآ اِلٰهَ اِلَّا اللّٰهُ اِغْمِضْ عَيْنَكَ وَارْفَعْ صَوْتَكَ وَاَنَا اِسْمَعْ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ۔ این نیز از تصور اسم اللہ بدانکہ این طریقت ہمہ در علم شریعت است۔ قولہٗ تعالیٰ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○ این آیت شریف در حق محبت مالک الملکی است۔ اَلشَّرِيْعَةُ اَقْوَالِيْ وَالطَّرِيْقَةُ اَفْعَالِيْ وَالْحَقِيْقَةُ اَحْوَالِيْ وَالْمَعْرِفَةُ اَعْرَافِيْ۔ در وصال است حضور است وکشتہ در محبت خدا تعالیٰ بی مانند و بی مثال۔ قولہٗ تعالیٰ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ۔ و این راہ باعتقاد ظاہر شریعت است و نصیب بہ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۗءُ بلا محنت چنانچہ فقیر حضرت خواجہ اویس قرنیؓ و احوال محبت الٰہی اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ ۚ يُؤْتِيْهِ مَنْ يَّشَاۗءُ باطریقت موافقت پیروی محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ راہ اینست کہ اوّل اعتقاد بہ رزاق مطلق کردن است۔ دوم ہر دم خوف رفیق کردن یعنی ہر قدم رفتن و نہادن بر پلصراط بیند بر نیکی و بدی۔ سوم بر ہفت اندام اسم اللہ تصرف تصور ہر دم دایم المدام محفوظ کردن است و بیند ذکر نفی اثبات۔ چہارم قطع تعلق از مخلوقات برائی نفس۔ پنجم موت را دوست دارد۔ حدیث اَلْمَوْتُ جِسْرٌ يُوْصِلُ الْحَبِيْبَ اِلَى الْحَبِيْبِ۔ ششم ترک کردن دنیا۔ حدیث اَلدُّنْيَا جِيْفَةٌ وَ طَالِبُهَا كِلَاب۔ ہفتم فنا فی اللہ بعدہٗ ہفت مراتب حاصل شود۔ اول خواب بیند، دوم الہام بی آواز، سوم رو شنضمیر، چہارم علم حاضرات یعنی علم ظاہری، پنجم علم باطن، ششم علم مطالعہ لوح محفوظ، ہفتم مشاہدہ در حضور رساند در مجلس محمدیؐ۔ این تمامی حقیقت صاحب احوال معرفت از شریعت حاصل شود و از موافقت شریعت محمدی صلی اللہ علیہ وآلہ وسلم۔ اَلشَّرِيْعَةُ كَلَبَنٍ وَ الطَّرِيْقَةُ كَجُغْرَاتٍ وَ الْحَقِيْقَةُ كَمِسْكَةٍ وَ الْمَعْرِفَةُ كَالْرُوْغَنِ تمامی قاعدہ از شریعت حاصل می شود۔ قولہٗ تعالیٰ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ۔ این مطالعہ خادم العلم صاحب احوال معرفت ذات و صفات اسم اللہ تجلی نور اللہ در حضرت رساند در مجلس محمدی صلی اللہ علیہ وآلہ وسلم۔ برکت تصور ذکر کلمہ طیب در قلب طالب اللہ رو شنضمیر در سیر فتوحات من اسرار اللہ تعالیٰ بیند بلا تکلیف بر تماشائی کونین سپرد۔

دیگر احوال از جثہ شریف برکت کلمہ طیب حقیقت احوال نفس و روح و شیطان و اہل قبور و طیور و بہائم و احوال صاحب

الاولیاوصاحب الفقر ونفاق می بیند۔ونقش دائرہ درسینہ مومن است ولیکن طالب راتصوراسم اللہ ازمومن حاصل نہ شود نیز صورت دائرہ نمی بیند ونمی داند ازنجاست درسینۂ مومن۔این تمامی صاحب احوال عارفاں است والاعتقاد خالص۔

بدانکہ مرشدی کہ بتوجہ تصوراسم اللہ ذات از وجود طالب شیطان راازنفس جدانگرداند و بمرتبہ حضورنرساند، اگرچہ تمام عمر ورد و وظائف ذکرفکرخواند درقیدوسوسۂ خطرات شیطان ماندآن مرشد خام تر، نباشد از کامل آثار و طالبان اوگاہ عصار بدکردار۔المطلب آنکہ ہر مرشدیکہ اثبات کندتصوراسم اللہ ذات و بیرون کشد از شش جہات و در لامکان درآید فی اللہ باسم ذات آنرایکی گردد حیات وممات چنانچہ حدیث اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ بَلْ یَنْتَقِلُوْنَ مِنَ الدَّارِ اِلَی الدَّارِ۔ابیات:

جثہ ایمان در جثہ درست — بعد از مردن بماند آن نخست
احتیاجی نیست قبرش را نشان — قبر آن جثہ بجثہ جاودان
قبرہائے ہست عارف آن جہان — در فنا فی اللہ دارد لامکان
ہر کہ با اینجا رسد مردِ خدا — ہر کہ این جای بیاید مرحبا
باھوؒ چون بحر است زان بحر شرف — اولیا را این مکانی لاتخف

طلب کن از مرد مرشد راہبر تا ترا کلی شود از حق خبر
بی حضوری نظر مرشد خام تر مرشد جامع رساند بانظر

کہ روح او حیّ فِی الدَّارِیْن ۔حدیث تَفَکُّرُ السَّاعَۃِ خَیْرٌ مِّنْ عِبَادَۃِ الثَّقَلَیْنِ این تفکر است بمدنظر رحمت اللہ منظور کہ تجلی ذات صفات بطالب مرتبہ نور حضور یسمع اللہ شان او ۔این تجلی از تجلیات نور محمد صلی اللہ علیہ وآلہ وسلم ۔بیت:

موسیٰؑ ز ہوش رفت بیک پرتو صفات تو عین ذات می نگری در تبسمی

این شرف حضور محمد صلی اللہ علیہ وآلہ وسلم ۔ بیت

فرشتہ گرچہ دارد قرب درگاہ نگنجد در مقام لِیْ مَعَ اللّٰہ

حق بردار واز بدعت باطل استغفار ۔پس مرد آنست مرشد عالم باللہ کہ از تصور اسم اللہ ذات راہ حضوری از مقام لِیْ مَعَ اللّٰہ بکشاید واز کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ بنماید ۔بیت:

آن پیر پیر است مرشد درد بین بی حضوری پیر و مرشد دُزدِ دین

این معما لسان الغیب کہ خواندن قرآن بی زبان و دیدن بے چشم بی عیان ورسیدن در لاھوت لامکان پس چہ حاجت است بیان پیش مردم احمق پریشان ۔ بدانکہ نہ ہر وجود انسان لایق وصال است نہ ہر زبان بہ تقریر قال است و نہ ہر سنگ لعل است ۔بیت:

نہ ہر سر بود لایق بادشاہی نہ ہر دل توان گفت سرّ الٰہی

مرد مرشد آنست کہ بیک نظر ہفت اندام وجود طالب را ہمچون دریای آب روان پاک گرداند ۔و بہ نظر دوم در مجلس حضرت محمد صلی اللہ علیہ وآلہ وسلم حضور رساند کہ تمام عمر چلہ وریاضت احتیاج نماند ۔مرد آنست کہ در مجاہدہ مشاہدہ کشاید کہ مجاہدہ نماز راز است و رازی آواز است کہ بارکوع وسجود از حضوری قرب الہ الہام جواب باصواب یابد لَبَّیْکَ یَا اَسْعَدَ عَبْدِیْ کہ اللہ حیّ قیوم است ۔این چنین نماز زندہ دلان است کہ در مجاہدہ مشاہدہ نماید کہ ہر سوزش آتش عشق محبت و تعطش شوق این آتش نور توحید کہ آتش دوزخ از ین آتش گرفتہ وکسیکہ با آتش محبت نسوخت آتش دوزخ بر آن دل برافروخت ۔ بیت:

مرا شد چنان آتش منزلم کہ دوزخ گرفتہ آتش ز دلم

این جباری قہاری این آتش تجلی نوری ناری از کونین گران تر نہ از اسم اللہ ذات ۔ چنانچہ قولہ تعالیٰ اِنَّا عَرَضْنَا الْاَمَانَۃَ عَلَی السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَیْنَ اَنْ یَّحْمِلْنَھَا وَ اَشْفَقْنَ مِنْھَا وَ حَمَلَھَا الْاِنْسَانُ ط اِنَّہٗ کَانَ ظَلُوْمًا جَھُوْلًا

پس حضرت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم از گران باری امانت فرمودند یَالَیْتَ رَبِّ مُحَمَّدٍ لَمْ یُخْلَقْ مُحَمَّدًا

پس دیگری چہ باشد و وجود بار بردار شرف انسان است ولیکن حدیث اِسْمُ اللّٰہِ شَیْءٌ طَاھِرٌ لَا یَسْتَقِرُّ اِلَّا بِمَکَانٍ طَاھِرٍ۔ بیت:

اسم اللہ بس گران است بی بہا　　این حقیقت را بداند مصطفیٰ

ہر علم و ہر کتب شرح اسم اللہ ذات است و آخر منتہیٰ فقیر کامل وعلمائے عامل آنست کہ از کلید اسم اللہ ذات بکشاید تماشای کونین و مطالب ہر علم بنماید۔ اسم اللہ ذات برحق است حق بردار و از بدعت کفر باطل است استغفار و از ہر طریق نزدیک تر میرساند بتوحید صاحب نظر وَنَحْنُ اَقْرَبُ اِلَیْہِ مِنْ حَبْلِ الْوَرِیْدِ نگر۔

پس خدا تعالیٰ در لامکان است و غیر مخلوق۔ پس غیر مخلوق را بتشبیہ انسان شہ رگ وجود جان چہ طور است چنانچہ آفتاب فیض آور روشن ہمچنان نظر و کرم و ہدایت از خدا تعالیٰ و ہم ولایت لطف عنایت با بندہ است۔ وَھُوَ مَعَکُمْ اَیْنَمَا کُنْتُمْ ط یَعْلَمُ خَآئِنَۃَ الْاَعْیُنِ وَمَا تُخْفِی الصُّدُوْرُ۔

پس ہر کرا حضوری دوام است، ہر سخن آنرا موافق تفسیر علم تمام است۔ کہ ہر سخن عارف نور حضور است کلیم اللہ فنا فی اللہ بقا باللہ و کار عارف ہمہ حَسْبَۃً لِلّٰہِ و ہر کہ عارف تر عاجز تر۔

عارف از علم ظاہر و باطن بی خبر نبود و احوال شان چنانچہ قصہ موسیٰ و خضر علیہم السلام کہ حضرت خضر علیہ السلام کشتی را شکست و بچہ را کشت و دیوار را بنا کرد۔ فِعْلُ الْحَکِیْمِ لَا یَخْلُوْا عَنِ الْحِکْمَۃِ۔ پس میان این طریقت و تحقیق از توفیق ہر آنکس می داند کہ بود با حق رفیق از طالب صادق اہل صدیق نہ طالب از قوم اہل زندیق۔

بدانکہ دشمن فقیر کامل وعلمای عامل از سہ حکمت خالی نباشد یا منصوبہ باز حاسد یا کاذب یا منافق اہل مرض چنانچہ قولہ تعالیٰ فِیْ قُلُوْبِھِمْ مَّرَضٌ لا فَزَادَھُمُ اللّٰہُ مَرَضًا ج وَلَھُمْ عَذَابٌ اَلِیْمٌ لا بِمَا کَانُوْا یَکْذِبُوْنَ۔ این مرض را کدام دوا علاج کہ آنرا مرشد از دین گنج دہد کہ در دین شود لایحتاج و باطن مجلس محمدی صلی اللہ علیہ وآلہ وسلم مشاہدہ معراج و بعد ازان آنرا از نفاق مرض بیرون برکشد از بدعت استدراج کہ عالم باللہ را ہر مراتب بکشود ن گنج تصرف بنمود ن بی محنت و بی رنج در یک ہفتہ یا بروز پنج آسان کار است و ناقص را تمام عمر خیلی مشکل دشوار است۔ بیت:

چار بودم سہ شدم اکنون دویم　　و ز دوئی بگذشتم و یکتا شدم

فقیر آنچہ گوید از راہ حساب ثواب بے حجاب باطن صاف بنفس انصاف ولاف خلاف۔ درین مقام فقر اختیاری است کہ ہدایت در قید عنایت کہ ہدایت را اعتبار عنایت غم بردار بغیر از مرتبہ عنایت برزبان مردم گلہ حکایت باشکایت۔ قولہ تعالیٰ وَوَجَدَکَ عَآئِلًا فَاَغْنٰی پس حاصل کردن عنایت و باخدا واصل شدن لانہایت بسر لطف عنایت۔ علم دعوت است تیغ برہنہ کہ غالب الاولیا فقیر عارف خدا شہسوار صاحب دعوت عامل عمل خواندن در قبور جواب سوال می گیرد از قرب اللہ حضور۔ جملہ دعوت قرآن از ین دعوت بکشاید و توفیق از ین علم دعوت تحقیق۔ اول تجربہ قرآن دعوت قرآن این است

کہ بخواندن قرآن علم دعوت ہر دو جہان راطی گرداند وعلم مطالعہ لوح محفوظ خواند ہر طالب را بمطالب رساند۔ ہر کہ عامل بدین طریق یکبار قرآن خواند تا روز قیامت عمل او باز نماند۔

دعوت قرآن کلید در ہر قفل آیات مطالب کہ بہ انداز دو اساز دو بکشاید و بنماید بشرط آنکہ در یکدم و بر یکقدم بر دارد جملہ غم۔ از انتہائی دعوت بر آمدن از تقلید و در آمدن بتوحید ختم در راز وحدت تم بسیار است کہ کتابہا دفاتر باید لیکن مغرور اساس دعوت کہ در یکدم و بر یک قدم تمام عالم را فنافی اللہ گرداند چنانچہ مرگ مفاجات و بادم دیگر بفیض بقا رساند یعنی جمعیت با مطالب۔

بدانکہ اہل دعوت وجود اربع عناصر آب، باد، خاک، آتش را اگر دم بادم عدو از آب گیرد در وجود او سردی پیدا شود ہمان دم بمیرد، و اگر دم بادم عدو از باد گیرد در وجود او باد پیدا شود در آن یکدم بمیرد، و اگر دم بادم عدو از خاک گیرد در وجود او جذب خاک پیدا شود، در آن یکدم بمیرد و اگر دم بادم عدو از آتش بگیرد در وجود او تپ لرزہ از گرمی پیدا شود در آں یکدم بمیرد۔ این دعوت قاتل موذی موافق کفار ہمچوں ذوالفقار میزند شہسوار۔ بیت:

شہسوارم شہسوار نفس را مرکب کنم در زیر بار

دعوت بست و دعوت کشاد۔ دعوت بست آنست کہ آنچہ بروئی زمین عامل صاحب دعوت است علم تمام دعوت و ردو وظائف آنرا بعلم دعوت قرآن خواندن بر قبور با تصور چنان بستہ در قید کند کہ یک حرف روان نشود و اگر کشاید علم کشا گردد کسیر اقدرت نباشد کہ بستہ تواند کرد۔ اگر ہمچنیں عامل صاحب دعوت یکبار برخود و یا بادیگری حصار کردہ بخدا سپارد بحفظ اللہ باز احتیاج حصار نماند از آسیب و رجعت عود جاہ بجان زخم۔ چراغ دعوت خواندن دم بادم، دل بادل، قلب با قلب، روح با روح، نفس با نفس، زبان با زبان، این ہمہ دعوت عوام است بلکہ ہنوز ناقص خام ناتمام است و علم دعوت مشکل کشا آنست کہ کامل صاحبِ دعوت طعام گوناں گون از ہر حیوانات لذات بخورد و شکم پر کند با چرب و ہم اسم اعظم در تصور آورده و سیاہی بر زبان از لوح محفوظ برده ہر کاری کہ باشد تمام مہمات بجذب و ہم این مراتب است تصور توفیق اسم اللہ مشکل نما تمام عالم را مشکل کشا باطن صفا خواند و در معرفت توحید اسم اللہ جل اسمہٗ رساند و دوام در قید بمد نظر اللہ ماند۔

و ہر دو دست اول قاعدہ علم حضوری توحید تصور اسم اللہ کہ نعم البدل بیان است ظاہر با توفیق در مجلس محمدی صلی اللہ علیہ وآلہ وسلم رساند و باطن تحقیق ظاہر گرداند۔ این مشکل کشاید و عالم باللہ اولیا اللہ گرداند۔ دوم قاعدہ تحقیق توحید حضوری علم فیض الفضل کبریا عیان است مقرب سبحان است۔ سوم قاعدہ علم ہدایت لازوال کہ ساکن لاہوت لامکان است و جمعیت بخش مردم پریشان۔ ہر کہ این علم سہ قاعدہ بسہ تصور اسم اللہ ذات در یک سبق خواند از وہیچ گنج تصرف مخفی و پوشیدہ نماند۔ قولہ تعالیٰ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۔ معرفت اللہ و توحید مشاہدہ جمال لازوال آسان کار است لیکن در وجود

نگہداشتن بارگرانی اسم اللہ ربانی، قہاری، جباری، جلالی، جمالی بسیار مشکل وخیلی دشوار است۔ پس طالب اللہ ظاہر باید حوصلہ وسیع و باطن دوام در مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم۔ قال النبی صلی اللہ علیہ وآلہٖ وسلم اِسْمُ اللّٰہِ شَیْئٌ طَاھِرٌ لَا یَسْتَقِرُّ اِلَّا بِمَکَانٍ طَاھِرٍ ۔ این مرتبہ آنست کہ از تصور اسم اللہ ذات یافت شناخت فنا بقا۔ حدیث مَنْ عَرَفَ نَفْسَہٗ فَقَدْ عَرَفَ رَبَّہٗ مَنْ عَرَفَ نَفْسَہٗ بِالْفَنَآءِ فَقَدْ عَرَفَ رَبَّہٗ بِالْبَقَآءِ ۔ اینست مراتب روز اول رسیدن بخدا۔ حدیث مَنْ عَرَفَ رَبَّہٗ فَقَدْ کَلَّ لِسَانُہٗ ۔ فقر عظمت عظیم شانہ قلب سلیم بحق تسلیم صاحب فقر کہ از حرف فَ فخر و از حرف قَ قرب و از حرف رَ رحمت بر مخلوق حق تعالیٰ ۔ این فقر در لباس شریعت فقر اختیاری۔ حدیث وَاللّٰہُ یُحِبُّ الْفُقَرَآءَ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ۔ قولہٗ تعالیٰ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ ۔ طالب حق پرست مرشد محقق حق نما۔ ہر کہ درین تصور در آید، آنرا حسن و سرور خوش نیاید اگر چہ حسن و صورت مثل حضرت یوسف علیہ السلام باشد و سرور خوش آواز مثل حنجرہ حضرت داؤد علیہ السلام باشد کہ آنرا آواز و شنیدن اَلَسْتُ از ندا دیدار و حسن دیدن انوار از تجلی پرورد گار پس بحسن مخلوق آنرا چہ کار۔ این طریق موافق قرآن و مخالف شیطان ۔ ہر کہ درین تصور اسم اللہ ذات در آید آنرا حیات و ممات و نفس و دنیا و شیطان یاد نماند۔

حدیث کُلُّ اِنَآءٍ یَتَرَشَّحُ بِمَا فِیْہِ

یکی خواند و یکی داند کہ دوام در قید توحید بماند۔ ہر کہ در دریای توحید در آید باز از توحید بیرون نہ بر آید این مراتب است۔ حدیث اَلْعَافِیَۃُ عَشَرَ جُزْءٍ تِسْعَۃٌ فِی السُّکُوْتِ وَ وَاحِدٌ فِی الْوَحْدَۃِ۔ حدیث اَلسَّلَامَۃُ فِی الْوَحْدَۃِ وَالْاٰفَاتِ بَیْنَ الْاِثْنَیْنِ ط رَضِیَ اللّٰہُ عَنْھُمْ وَرَضُوْا عَنْہُ ط دوم فقر مکب۔ نَعُوْذُ بِاللّٰہِ مِنْ فَقْرِ الْمُکِبِّ۔ فقر اضطراری چنانچہ از حرف 'ف' فضیحت و از حرف 'ق' قہر خدا و از حرف 'ر' رد اَلشَّیْطٰنُ یَعِدُکُمُ الْفَقْرَ وَیَاْمُرُکُمْ بِالْفَحْشَآءِ۔

صاحب بدعت پس ہر کہ از طریقہ سنت جماعت قدم بیرون زند ہرگز بمنزل مقام نرسد۔ و جمیع مطالب بر آرد آنکہ غم

بردار است ومونس دلخواہ یار است کہ بر راہ پروردگار است و از باطل بدعت استغفار است کہ در شریعت شہوار است صاحبِ نظر نگار است ہمچون آفتاب۔

صاحبِ تصور لَہٗ دو قسم است۔ یکی طریق تصور رسم رسوم کہ ظاہر با تصور نماید و باطن نکشاید۔ این مرتبہ مردک است کہ شب و روز محاربہ کند باعداء اللہ کہ نفس و شیطان است۔ دوم طریق تصور توفیق است۔ مرتبہ مرد غازی است کہ در تصور مینماید و در تصرف باطن یک مرتبہ قتل کند عدو را کہ از محاربہ او امن یابد یعنی استقامت تا روز قیامت لازوال جمعیت بخش ایزد متعال نہ وہم تماشای کونین بانحس خیال۔ درین تصور اعلیٰ و تصرف با قرب حق تعالیٰ نفس لباس قلب پوشد و قلب خلعت روح پوشد و روح جامۂ سرّ پوشد و ہر چہار محو گردد در نور۔ مرتبہ فنا فی اللہ لَہٗ یافت حضور، حضور را گواہ است اسم ھو کہ از لَہٗ بکشاید۔ واز کلمہ طیب کہ تمام عمر از آیات قرآن در عمل در آید حق بردار۔ تصور این دائرہ بیرون کشد از کفر و بدعت و شرک بیزار استغفار لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ اَلْاِسْلَامُ حَقٌّ وَ الْکُفْرُ بَاطِلٌ ط

این علمیست کہ از تصور توفیق بر زبان اسم اعظم بنویسد از ازل سیاہی و مقرب شدن بمعرفت الٰہی ابتدای سبق خواندن از علم لدُنّی آسان کار است و ناقص را مشکل خیلی و دشوار است۔ و این طریقت تصور اسم ھُوَ قاتل النفس ہوا کہ بر خود اثبات کردن وحدانیت خدا تعالیٰ۔

قولہ تعالیٰ اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ۔ تاقدم برہوا نہی باخدا زسی و این معما است کہ دریافتن تمامیت الفقر از اسم مسمّٰی است۔ پس ہرکہ این دائرہ ھُوْ باتصور توفیق و باتصرف تحقیق علم دعوت شروع کند خود را رساند حضور و دور مدور قرآن آیات مع اللہ خواندن۔ اینست مراتب عامل دعوت حافظ ربانی قلب زندہ ونفس فانی فرحت الروح باعیانی۔ ہرکہ بدین طریق دعوت خواند عامل قبور است و کامل حضور است و جود مغفور است و دوام بمدنظر اللہ منظور است۔ انتہائی دعوت ہمین است کہ مرتبہ حق الیقین است۔

اگر از قہر خواند عدو را لقہر رساند و اگر باخلاص خواند دوستان، ہر دو در دست آن قید دار است۔ این جامع جمعیت بخش رحمت نثار۔ این دعوت جان بازی دریکدم بمیر دیا دریکدم عالم گیر دو اکمل است نور الہدیٰ۔ بیت:

چنان غرق گشتم بدریای ھو  کہ ازل و ابد را خبر ہم ندارم

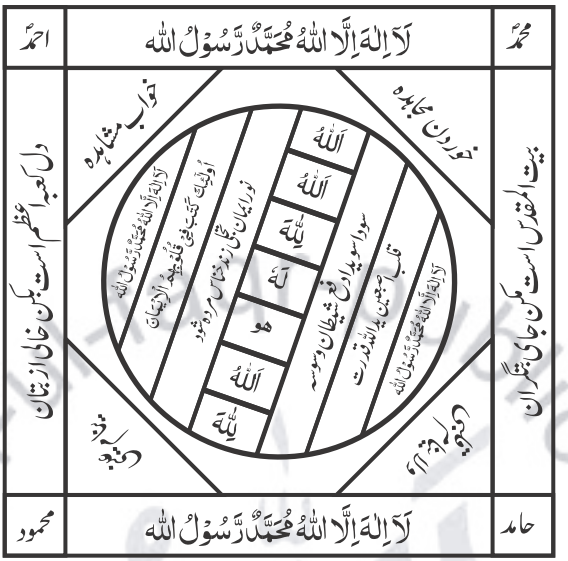
درین حضور عالم باللہ مست باشعور تمام را مستی شود و ہم از خیال مست را ہوشیار گرداند۔ خیال این مراتب یُحْیِیْ وَ یُمِیْتُ کہ فنا را بالبقا رساند و خود درمیان منصف باشد۔

مصنف می گوید بدانکہ ای عزیز من! اسم محمد صلی اللہ علیہ وآلہٖ وسلم چہار حروف است کہ ہر دو جہان از آن مکشوف لَوْلَاكَ لِمَا خَلَقْتُ الْاَفْلَاكَ شان اوست و مشاہدہ معراج عظیم مکان اوست۔ و عالم باللہ آنست کہ از تصور حرف مَ محمد صلی اللہ علیہ وآلہٖ وسلم تصور مشاہدہ معرفت الٰہی بکشاید و از حرف حَ محمد صلی اللہ علیہ وآلہٖ وسلم حضوری حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم رو نماید و از حرف دوم مَ محمد صلی اللہ علیہ وآلہٖ وسلم تماشای کونین در عمل درآید و مغفور شود و از حرف دَ محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم دوام باشریعت شود۔

چنانچہ از تصور اسم محمد صلی اللہ علیہ وآلہٖ وسلم نفس نور محمدؐ و قلب حضور محمدؐ و روح مغفور محمدؐ کہ از تصور اسم محمد صلی اللہ علیہ وآلہٖ وسلم کامل عامل مومن مسلمان رادوام مشاہدہ مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم معراج است۔ ہر کہ صاحبِ تصور اسم محمد صلی اللہ علیہ وآلہٖ وسلم شود ہر سخن او از حضور نور محمدی صلی اللہ علیہ وآلہٖ وسلم لب کشاید و از تاثیر اسم محمد صلی اللہ علیہ وآلہٖ وسلم رو شنضمیر شود باسودا سویدا ہوید اقلب سلیم بر صراط المستقیم با عظمت عظیم ہمدم محمد صلی اللہ علیہ وآلہٖ وسلم و ہمقدم محمد صلی اللہ علیہ وآلہٖ وسلم و ہم جسم محمد صلی اللہ علیہ وآلہٖ وسلم و ہم جان محمد صلی اللہ علیہ وآلہٖ وسلم و ہم زبان محمد صلی اللہ علیہ وآلہٖ وسلم و ہم گویائی محمد صلی اللہ علیہ وآلہٖ وسلم و ہم شنوائی محمد صلی اللہ علیہ وآلہٖ وسلم و ہم بینائی محمد صلی اللہ علیہ وآلہٖ وسلم کہ برتن لباس شریعت پوشد و صاحب تصور اسم محمد صلی اللہ علیہ وآلہٖ وسلم دمنزند و نخروشد۔ اَلنِّہَایَۃُ ھُوَ الرُّجُوْعُ اِلَی الْبِدَایَۃِ۔

بدانکہ از شریعت ہیچ چیز بیرون نیست و نیز حرف دوم مَ محمد صلی اللہ علیہ وآلہٖ وسلم تماشای کونین در عمل در آید۔ و از حرف دَ محمد صلی اللہ علیہ وآلہٖ وسلم بہ شروع درود یابد مقصود اینست در یافتن کنہ اَحمد، مُحَمَّدٌ، حَامِدٌ، مَحْمُوْدٌ صلی اللہ علیہ وآلہٖ وسلم و این اسمائی پاک نبی صلی اللہ علیہ وآلہٖ وسلم تیغ برہنہ قاتل الکفار و یہود اند۔ حدیث مَنْ رَآنِیْ فَقَدْ رَاَی الْحَقَّ اِنَّ الشَّیْطٰنَ لَا یَتَمَثَّلُ بِیْ۔

بدانکہ از نام محمد صلی اللہ علیہ وآلہٖ وسلم شیطان چنان گریزد چنانچہ کافر از کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔ این راہ حضوری از علم حضور است کہ خاصہ خلاصہ از توحید اللہ معرفت نور است۔ این مرتبہ مراد بخش رحمٰن است کہ غالب بر دنیا نفس و شیطان است۔ نصیب کامل انسان است کہ این دائرہ نقاش نمای وحدت خدا روز اول منصب اولیا۔ آنچہ در تصور از کلمہ طیب از وجود یہ بہ بیند از معرفت اللہ و مدخل مجلس محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم۔ این غیب نصیب فضل اللہ لاریب۔ دائرہ نقاش نمای وحدت خدا این است۔




تصور نقش دائرہ فقر لَا یَلْتَفِتُ اِلَی الدُّنْیَا وَ لَا یَرْضٰی بِالْعُقْبٰی وَلَا یَکْفِی بِغَیْرِ الْمَوْتِ الْمَوْلٰی بِالْمَوْلٰی اِلَّا الْمَوْلٰی۔ فقر لایحتاج راگویند وفقیر شناختہ شود از یک سخن کہ آن سخن فقیر از کنہ کن ہر چیزی را کہ بگوید شوبامر اللہ تعالیٰ بشود۔ و فقیر رادوگواہ است یکی آنکہ خود ماند در ناسوت و طالبان را برساند بحضور لاھوت وخود ماند در مطالعہ علم ذکر بزرگوار و طالبان رابرساند بقرب اللہ نظر رحمت منظور ایزد غفار۔ وفقیر رانیز دوگواہ است۔ ہر کہ از فقیر طلب کند مراتب غوثی و قطبی یا درویشی یا مطالعہ علم لوح محفوظ یا فیض فقر روشن ضمیر یا فنافی اللہ فقیر یا غالب برکل وجزا میر یا مراتب بادشاہی یا معرفت مراتب تمام تصرف گنج دنیا نما تماشائی کونین یا خزانہ غیب از دعوت دریافتن از یک حرف شریعت بیک دم را بنماید وبکشاید۔

فقر

بیت:

مرا ز پیر طریقت نصیحتی یاد است — کہ غیر یاد خدا ہر چہ ہست برباد است
دولت بسگان دادند نعمت بخران — ما امن امانیم تماشا نگران

از ہزار بادشاہی مراتب ماہ تاماہی بہتر است یکدم کہ میگزرد بشوق الٰہی۔

# فنا فی الشیخ

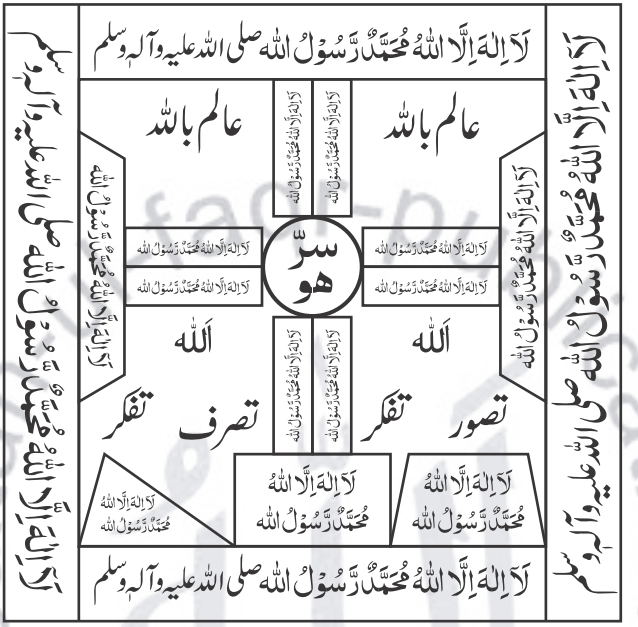
ونقش دائرہ فنافی الشیخ کہ از ان فنا حاصل شود و بقا واصل شود بخدا و برآید از تمامی بدعت باطل وشرک وکفرو ریا، ہوا، باطن صفا، عارف باللہ باادب، باحیا، جان فدا، عین نما۔ تصور فنافی الشیخ کہ ہرکہ شیخ کامل طالب مرید را بنوازد و مرتبہ خود بمرتبہ طالب یک وجود سازد اَلشَّیْخُ یُحْیِیْ وَ یُمِیْتُ یُحْیِ الْقَلْبَ وَیُمِیْتُ النَّفْسَ ۔ واگر شیخ برطالب قہر کند سلب شود یُحْیِ النَّفْسَ وَیُمِیْتُ الْقَلْبَ پس اَلطَّالِبُ عِنْدَ الْمُرْشِدِ کَالْمَیِّتِ بَیْنَ یَدَیِ الْغَاسِلِ ط بعد ازاں طالب مرتبہ طلب حاصل کند و مرتبہ مرشدطی دست دہد و از مرتبہ طالب بگزرد و بامرتبہ مرشدی شود و اصل اصل فنافی الشیخ نفس بانفس و دم بادم وقلب باقلب و دل بادل وروح باروح ہفت اندام طالب باہفت اندام شیخ نعم البدل گرداند وآنچہ ملک و مال و جان وتن بہ نذر شیخ تصرف از بری عند اللہ حضور بگذارد و بعد ازان نام خدمت برزبان نیارد کہ شیخ واقف احوال است بہر قال واعمال۔ بیت:

ترک عجب و کبر کن تا قبلہ عالم شوی — سیرت ابلیس را بگزار تا آدم شوی

آنست مراتب فنافی الشیخ کہ چون صورت شیخ را در تصور در آید تماشای کل مقامات ذات وصفات روحانیان حیات و ممات ہژدہ ہزار عالم در نظر بکشاید و بنماید۔ پس اینست فنافی الشیخ والا نہ فنافی الشیطان است۔

واین نقش دائرہ بر دماغ ہرکہ این مشق وجودیہ مرقوم بسر دماغ کند از سر تا قدم تجلی شود قالب وقلب و ہفت اندام جسم جمد جثہ بگرد دنور باطن معمور دوام بمد نظر رحمت اللہ منظور حضور۔ ہر چہ می بیند از کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ می بیند و ہر دو دست از کونین بیفشاند۔ اللہ بس ماسوی اللہ ہوس۔ قدرت اللہ نور مشاہدہ حضور است۔ آگاہی نقش بسر

دماغ اَللّٰہُ لِلّٰہِ لَہٗ سِرُّ ھُوَ۔




وہر دو دست از کونین بیفشاند، اللہ بس ماسوی اللہ ہوس۔

تمام شد نسخہ متبرکہ اورنگ شاہی۔ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ صلی اللہ علیہ وآلہٖ وسلم۔

The book is one of the masterpieces of the great Saint Sultan Bahoo which he wrote on the request of Emperor Aurangzeb during his meeting with the Emperor in Delhi. The book is entirely based on his mystic teachings and beneficial for every follower of mysticism. He declares about the book:

"It is an ocean of knowledge that encompasses both the worlds. It is like the philosopher's stone as it can purify the trivial existence of an imperfect seeker and raise him to the level of a truthful, just like a philosopher's stone converts the baser metals into gold. Moreover, a truthful seeker exalts to Divine presence by reading it. Anyone who reads this treatise to its conclusion will find that Allah fulfils all his objectives and guides him to the ultimate destination by the power of His majestic name. So much so, he will become self-sufficient in both the world and the hereafter. Rather, reading it is incumbent upon the seekers of Allah because it confers presence in the Mohammadan Assembly."

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Aurang Shahi

A Divine Message

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